A John Taylor 1800

JOURNAL
OF THE
LIFE,
Travels, Sufferings, and Labour of Love in the
WORK *of the* MINISTRY,
OF THAT
Worthy Elder, and Faithful Servant of JESUS CHRIST,
William Edmundson,
Who departed this Life, the 31*ſt* of the 6*th* Month, 1712.

Pſalm, xxxvii. 37. *Mark the Perfect Man, and behold the Upright: For the End of that Man is Peace.*

Rev. ii. 10. *Be thou faithful unto Death, and I will give thee a Crown of Life.*

Rev. 3. 12. *Him that overcometh, will I make a Pillar in the Temple of my God, and he ſhall go no more out.*

DUBLIN: Printed by *Samuel Fairbrother*, Bookſeller in *Skinner-Row*, over againſt the *Tholſel*, MDCCXV.

A

JOURNAL

OF THE

LIFE,

Travels, Sufferings, and Labour of

Love in the

WORK of the MINISTRY,

OF THAT

Worthy Elder, and Faithful Servant of JESUS CHRIST,

William Edmundson.

Who departed this Life, the 31st of the 6th Month, 1712.

THE PREFACE.

Friendly READER!

IT hath pleas'd Almighty God, in the Riches of His Love and Mercy, from the time Transgression first entred, whereby Man lost his Primitive State of Felicity, with Him his Creator in Paradise, to give some Manifestations of His good Spirit, and Revelation of the promised Seed; in order to Man's Restoration from Death to Life, whereby the *Serpent's* Head hath been bruis'd in some, through Faith therein, as by Holy Record doth appear; of which Number in early time of the World, Righteous *Abel*, Second Son to *Adam* was *one*, whose Offering and Person the Lord accepted, and had Respect unto. There were also some others, in the succeeding Ge- Gen. 4. 4. Heb. 11 4.

Heb. 11. nerations before the Flood, as *Enoch*, who walk'd with God in well-pleasing; and *Noah* a Preacher of Righteousness, altho' the ungodly World in general rebell'd against it, to their Destruction and Overthrow.

Heb. 11. 8 to 30. After the Deluge the Holy Patriarchs, *Abraham*, *Isaac*, *Jacob*, *Joseph*, and others, by Faith in this Holy Seed were sanctified, obtain'd a good Report, and wrought Righteousness in their Generations, before the Law was given forth from Mount *Sinai*, and even in the time of the Law, Righteous Men and Prophets had Faith therein, being inspired and acted thereby; yet many of the *Jews*, who had the Law, and were zealous in the outward Performances thereof, not having a due Regard to the Seed or Word nigh in
Deut. 30. 14. their Hearts, (recommended by *Moses*) which would have inwardly sanctified them, and made their Hearts contrite before the Lord,
Neh. 9. 20, 26 they rebelled against him, who gave them of his good Spirit to instruct them, and tho' zealous for the Ceremonies of the Law, yet rejecting their **immediate Monitor**, they neglected the weightier matters of the Law, and lean'd upon outward Observations; wherefore

wherefore their Offerings, Sacrifices, Sabbaths, Set Feasts, and Solemn Assemblies, altho required and appointed in that Dispensation, became loathsom and an Abomination to the Lord; but such who in uprightness of Heart observed the Law, were accepted of God, yet look'd for a more glorious Dispensation to come. Isai. 1. 11 to 16 Mal. 3. 1, &c.

The visible Dispensations of God to Men, have been various, as by *Angels*, the *Law* from Mount *Sinai*, the Ministry of the *Prophets*, and *John* the Baptist, sent in the Spirit and Power of *Elias*, *to prepare the way of the Lord*, all which Dispensations, had a Glory in them for their Time; tho' but preparative for *one* more Glorious yet to be reveal'd. Then in the Fulness of time, Christ Jesus the Seed of the Woman, the *Messiah* and Hope of *Israel*, was manifested in the Flesh, whose day, many Prophets and Righteous Men desir'd to see, and could not, only by Faith at a Distance, by reason of Death. Heb. 1. 1, 2. Mat. 3. 1, 2, 3. 2 Cor. 3. 11. Mat. 13. 17 Heb. 11. 13.

Now was Salvation brought nigh, the Kingdom of Heaven at hand, and the Glad Tidings of the Gospel preach'd to the Seed of *Abraham*, the Glory of former Dispensations Mat. 4. 17. Luke, 4. 18.

ons began to wax dim, to ſuch as beheld His Glory, that excelled, even the Glory of the
John. 1. 14. only begotten of the Father, full of Grace and Truth; yet many of the *Jews* could not ſee it ſo, nor underſtand his Voice, preaching
Mat. 13. 35. *the Kingdom of God in Parables, and uttering things, that had been kept ſecret from the Foundation of the World*; or believe on him concerning whom, *Moſes* in the Law and the Prophets did write; but deſpis'd and
John. 10. 25, 37, 38 rejected him, altho' the mighty Works, and great Miracles which he wrought amongſt them, by the Power of his Father, declared him to be the *Son of God*.

Howbeit the moſt glorious Goſpel-day, was not yet fully reveal'd, at leaſt with Re-
Mat. 15. 24 ſpect to the *Gentiles*, whilſt our Saviour was in the prepar'd Body, ſent only to the Houſe of *Iſrael*, in the Form of a Servant, to fulfil
Mat. 15. 17, 18 the Law and Prophets, and things that were written concerning him; but after He had done that Work, which the Father had given Him to do, in that Holy Body, and fi-
John, 1. 29. 1 John, 2. 2. 1 Pet. 1. 19. Heb. 9. 14. niſh'd the ſame, by the Offering up of Himſelf unto God, as a Lamb without Spot, a Propitiation for the Sins of the whole World,

roſe

rose again from the Dead, appear'd to confirm his Disciples, and ascended into Glory, at the Right hand of His Father, then an Open Door was set, before both *Jews* and *Gentiles* by Jesus Christ, who had consecrated a *new* and *living* way through the Vail, that is to say, his Flesh, and abolish'd the Old Covenant, Sacrifices, Ceremonies, and Hand-writing of Ordinances, taking it out of the way, and nailing it to his Cross, and openly triumphed over Principalities and Powers.

Mar. 16. 19.

Mat. 27. 51. Heb. 10. 19, 20.

Coll. 2. 14, 15.

Now the old Covenant was to pass away, and the New Covenant to be establish'd, and the Priest-hood chang'd, by the great High-Priest without Sin, and higher than the Heavens; made not after the Law of a carnal Commandment, but by the Power of an endless Life, a Priest for ever, after the Order of *Melchisedeck*, and the Law now to go forth of *Sion*, from the great Law-giver, and written in the Heart, even the Law of the Spirit of Life in Christ Jesus; that sets free from the Law of Sin and Death. Now was the Spirit poured forth from on high, in a more plentiful manner upon Mankind, than in former Dispensations, and eminently

Heb. 6 *and* 20 Ch. 7. 8. 9. 10.

Psal. 110. 4.

Isai. 2. 3.

Rom. 8. 2.

Joel. 2. 28 *to the End.*

Acts, 2. 4, 17. &c. ly on Believers; whereby many were qualified and anointed both of *Jews* and *Gentiles*, as Prieſts and Miniſters of the Lord, to attend at his holy Altar, in his Temple not made with Hands, and to offer up Spiritual Sacrifices, acceptable to God by Jeſus Chriſt. And the Holy Apoſtles commiſſion'd and endued with Power from on high, were to teach all Nations, Baptizing them *into the Name of the Father, and of the Son, and of the Holy Ghoſt*, having Aſſurance from Chriſt, of his being with them to the end of Time, and by their Miniſtry and others whom the Lord ſent forth, many were converted to God, and added to the Church, both of *Jews*, *Greeks*, and other Nations, being all baptiz'd by one Spirit, into one Body or Church, which was glorious in that Day, as a Woman cloth'd with the Sun, having the Moon under her Feet, and upon her Head a Crown of Twelve Stars, and ſhe brought forth a Man-child, who was to rule all Nations, but he was caught up unto God, and to his Throne, from the great Red *Dragon*, that ſought to devour him, aſſoon as he was born.

2 Cor. 6. 16.

1 Pet 2. 5.

Mat. 28. 19, 20

2 Cor. 12 13.

Rev. 12 1 and 5

Then

Then the Woman, or true Church, left her visible Glory, and fled into the Wilderness (or obscure Place) from the Face of the Serpent, into a Place prepared of God, where she was nourished for a Time, Times, and half a Time, or a Thousand two hundred and threescore Days, (which in a Prophetick Sense is taken to be so many Years:) And tho' the Dragon sought to drown the Woman, by casting Waters out of his Mouth as a Flood after her, yet the Earth helped her, and swallowed them up; but a third part of the Stars of Heaven, or such as had shined as Stars in the Church were drawn to the Earth, by the Dragon's Tail. And there was a great falling away from the Faith of Jesus, as had been foreseen, and propheſied of by the holy Apostles of the Lamb; the Light of *Sion* was eclipsed, and much vailed, or with-drawn for a Season; and a general Apostacy came over Professed Christians, the Smoke of the Bottomless Pit arose, which darkned Sun and Air; and out of the Smoke came Locusts upon the Earth, which tormented Men. And the Dragon was wroth with the Woman,

Rev. 12.

2 Thess. 2. 3, 4. 1 Tim. 4. 1. &c. 2 Pet. 2.

Rev. 9. 2. &c.

man, and made War with the Remnant of her Seed, that kept the Commandments of God, and had the Teſtimony of Jeſus Chriſt: And he gave unto the monſtrous Beaſt, that aroſe up out of the Sea (*or raging Heathen World,*) his Power, and his Seat, and great Authority, who opened his Mouth in Blaſphemy againſt God, His Tabernacle, and them that dwell in Heaven; and thoſe that dwelt on the Earth worſhipped him, whoſe Names were not written in the Lamb's Book of Life.

Rev. 13, 1 to 8.

Next aroſe out of the Earth (*a Place more ſettled than the Sea*) a Beaſt with two Horns like a Lamb, but ſpake as a Dragon, and exerciſed the Power of the firſt Beaſt; cauſing an Image to be made to him, unto which he had Power to give Life, ſo as to ſpeak, and cauſe as many as would not worſhip the Image, to be kill'd: And both Small and Great, Rich and Poor, Free and Bond, to receive a Mark in their Right Hand, or in their Foreheads; and that no Man might buy or ſell, ſave he that had the Mark, or the Name of the Beaſt, or the Number of his Name.

Rev. 13. 11, &c.

Note

Note this Beast appears in Shew somewhat Christian, and under pretence of the Lamb's Authority (tho' acted by the Dragon's Power derived from the First Beast) compelleth Men to comply with such **Traditions** *and* **Ceremonies** *(not Christian Duties) as resemble the Customs of the* **Heathen,** *in their Idolatrous Worship, and Superstition; for denying of which, and testifying against the same, many Faithful Followers of Jesus suffered* **Martyrdom,** *as their Predecessors had done before, under the Heathen Power, or First Beast.*

Rev. 18. 2, &c.

Now Mystery BABYLON, the great, the Mother of Harlots, and Abominations of the Earth, was exalted and Sat on the Beast with Ten Horns, &c. as Queen and Bride, pretending to be the true Church, and Spouse of Christ, deck'd with Gold, Precious Stones, and Pearls, having in her Hand a Golden Cup full of Abominations, and Filthiness of her Fornications, being drunk with the Blood of the Saints and Martyrs of Jesus. And all Nations drunk of the Wine of her Fornication, and the Kings of the Earth committed Fornication with her; and the Merchants of the Earth

Rev. 17 3, &c.

The Two Horned Beast, Earthly Head of this Harlot.

waxed Rich through the Abundance of her Delicacies: But she shall fall, and become an
Rev. 18. 2, &c. Habitation of Devils, and the Hold of every foul Spirit, and Cage of every unclean and hateful Bird. And the Lord is calling His People out of her, that they be not Partakers of her Sins, and that they receive not of her Plagues, which shall come in one Day, Death, and Mourning, and Famine; and she shall be utterly burnt with Fire; for strong is the Lord God who judgeth her. And her Merchants shall stand afar off, for the Fear of her Torment, weeping and wailing. And as a Mill-stone cast into the Sea, so with Violence shall that great City *Babylon* be thrown down.

And now the Man-Child, the Lord from Heaven, is again revealed in many of his Saints; who by the Breath of his Mouth,
2 Thess. 2. 3. 8. to 12. and Brightness of his Coming, shall destroy the Man of Sin, that hath wrought with all Deceivableness of Unrighteousness, by Signs and lying Wonders (in them that perish.) And the True Church is returning
Cant. 8. 5. out of the Wilderness, leaning on her Beloved; and shall again appear in her Comliness

neſs and Beauty, as a Bride adorn'd for her Husband: To her Light ſhall the Gentiles come, and Kings to the Brightneſs of her Riſing; for the Glory of the Lord ſhall ariſe upon her, and his Light ſhine therein for ever. The Glorious Propheſies of the Holy Prophets, and Servants of the Lord, concerning the latter Days, muſt be fulfilled. The Knowledge of the Lord ſhall fill the Earth, as the Waters cover the Sea. The Abundance of the Sea (or Multitudes of People) ſhall be converted to *Sion*, the Nations ſhall flow together, to the Goodneſs of the Lord, and be gathered to *Jeruſalem*, that is from above, to worſhip the Great KING, the Lord of Hoſts, upon his Holy Mountain, that ſhall be eſtabliſhed on the top of the Mountains, and exalted above the Hills, and no Hurt or Deſtruction ſhall be there. The LAMB ſhall lead his People, and feed them in the Paſtures of Life, and bring them to living Fountains of Water. The Heir of all Things ſhall inherit his Right, and poſſeſs the Gates of his Enemies, who in due time ſhall all be put under his Feet. He ſhall judge among the Nations, and rebuke many

Rev. 21, 22. 23, 24. Iſai. 60. 2, &c.

Iſai. 11. 6 & 60. 5.

Hab. 2. 14.

Iſai. c. 2. 2, 3, 4. Mich. 4. 1, &c.

Rev. 7. 17. 17. 14.

Heb. 1. 2. 1 Cor. 15. 25.

People.

People. They shall beat their Swords into Plow-shares, and Spears into Pruning-hooks, and come under the peaceable Government of the Lamb. For he is KING of KINGS, and LORD of LORDS, and of the Increase of his Government and Peace there shall be no End. And blessed be the Lord, many in this Day have in measure witnessed the fulfilling of many of these Prophesies (as they relate to Particulars) and do know, that the Son of God is come, who hath given them an Understanding, whereby they know him that is True, and that they are in Him that is True, even *Jesus Christ*, the True God and Eternal Life; in whom all the Promises of God are and shall be fulfilled in their Season.

Isai. 9. 6, 7.

Rev. 19. 16.

1 John 5. 20.

And now the Glorious Gospel is again preached, in and to them that dwell upon the Earth, that all may fear God, and give Glory to his Name; and worship him that made Heaven and Earth, the Seas and Fountains of Water; and no longer worship the Beast, or his Image; or receive his Mark, lest they be cast into the Lake that burns with Fire for ever. For the Hour

Rev. 14. 6. to 12.

Hour of GOD's Judgments are come, both upon the Beast, and them that worship him; and His Wrath is revealed from Heaven, against all Unrighteousness, and Ungodliness of Men, who hold a Profession of the Truth, or Christian Religion, in an unrighteous Conversation. For the Night of Apostacy is far spent, (in these *Northern* Islands especially) and the Day of the Lord at Hand, the gross Darkness, which hath covered the Hearts of many, is in a great measure dispel'd, and the True Light again shineth, that makes manifest, and discovers whatsoever is Reprovable in Religious Matters and Conversation, in which Light all the Nations of them that are saved must walk.

Rom. 1. 18.

83. 12.

Eph. 5. 8, 13.

And the Lord hath endued many with Power from on High, and sent them forth, as he did his Messengers formerly, to direct and turn Peoples Minds from Darkness to Light, and from *Satan*'s Power to God, that they may receive Forgiveness of Sins, and an Inheritance among t them that are sanctified by Faith in *Christ Jesus*; and many have received the glad Tidings of Peace and Salvation, that have been freely preached

Acts 20. 32. 26. 18.

ed

ed to them, by the Lord's Miniſters, in the Authority of the Spirit and Power of God.
2 Theſſ. 2. 3, 4, & 8. in this mighty Day of the Lord which is again revealed, wherein He is come nigh to Judgment, that the Prince of this World may be caſt out of the Temple, in which he had exRev. 12. 10. alted himſelf, and been worſhipped as God. The Kingdom of God is come, and coming
Iſai. 32. 1. more and more; and the Power of his
1 Tim. 6. 15. Chriſt exalting (in the Hearts of many) whoſe Right it is to Reign; and tho' the
Pſal. 74. 20. Devil and his Angels war againſt Him; and for a Seaſon be ſuffer'd to prevail in dark
Rev. 17. 14. Places of the Earth, ſo as to deſtroy the
20. 10. Bodies of ſome of the Followers of Chriſt; yet the Lamb and his Followers ſhall have the Victory, and the Devil and
Luke 9. 56. his Angels muſt be caſt into the Lake that burns for Ever.

Notwithſtanding the Lamb's Warfare is not for the Deſtruction of Mens Lives, (but of
2 Cor. 10. 4, 5. Sin, the Works of the Devil in Men) and the Weapons of his Followers, *are not carnal, but mighty through God, to the pulling down of ſtrong Holds, caſting down Imaginations, and every high thing that exalteth*

eth it self against the Knowledge of God, and bringing into Captivity every Thought to the Obedience of Christ: Howbeit the Lamb, who is also the Lyon of the Tribe of *Judah*, hath Power to Rule the Nations with a Rod of Iron; therefore blessed are they, that abide with and follow the Lamb through Tribulations, in Faith and Patience, until they overcome, and have their Garments washed and made white in His Blood. For they shall Reign with Him for ever, of which Number we have cause to believe, this Worthy Servant of the Lord *William Edmundson*, Author of the ensuing Journal was one, concerning whom now followeth a Brief Account, or Recital of the Lord's dealings with him in his Conversion, Call into the Ministry, and of his faithful Labours, and Sufferings in and for the Gospel of Christ, of all which thou mayst find a large Account, and Confirmation in the following Sheets, both from himself, and many faithful Witnesses. For an Account of his Birth and Parentage I refer to the Beginning of his Journal.

Rev. 2. 27. 5. 5. 7. 14. &c.

He was early visited, with the In-shinings of the Glorious Light of this Gospel-Day in his own Heart, whereby his State was often

open'd to him; yet for a Time did not understand what it was, (that so enlightned him) and being left an *Orphan* when young; and thereby expos'd to Hardship, after he grew up he went into the Army, and continued a Soldier some time under the Parliament, in the late Civil Wars in *England* and *Scotland*; but being religiously inclin'd, grew weary of that manner of Life. So deliver'd up his Charge, and returning towards his Native Place in *England*, having been before contracted to a young Woman in *Derbyshire*, he married her, and soon after came into the Nation of *Ireland*, with an Intention to Settle and Trade; but was under inward Affliction upon his Soul's Account; yet in a little time went again to *England* to buy more Goods, and being in the *Northern* Part amongst his Relations, having an Inclination in his Mind, he went with Two of them to a Meeting of the People called QUAKERS, where, by the Ministry of some of the said PEOPLE, both he and the said Two Relations were convinc'd of the way of Life, and his Understanding being open'd by the Truth, he then perceiv'd, that it was the Lord by his Holy Spirit, who had been at work in his Heart

Heart from his Youth up, wherefore he gave up to it's Manifeſtations in him, and loved the Lord's Judgments, (becauſe of Sin) until he was purified, and prepared thereby to be a Partaker of Mercy, and a choſen Veſſel for the Lord's Service. So returning again to *Ireland*, and being made willing to bear the Croſs of Chriſt, he ſoon met with various Tryals for the Truth's ſake, and had the greater Exerciſe, becauſe there was not then any of the People called QUAKERS in that Nation, to have Converſation with, yet his Behaviour and Deportment ſo reach'd both his Wife and Brother, that they were ſoon convinc'd of the Truth, and willing to meet with him in his own Houſe, to worſhip God in Spirit, tho' in outward Silence, having Refreſhing Seaſons together in the Preſence of the Lord; and in a little time Four more joyn'd with them. About which time *John Tiffin* a Servant of the Lord came over from *England*, who was a Strength and Comfort to Friends, ſeveral were convinc'd, and added to their Number.

Alſo the Lord was pleas'd to open the Mouth of our ſaid Friend *W. E.* in the Teſtimony of *Jeſus*, and being faithful, it pleaſed God to enlarge his Gift for the

Miniſtry, ſo that he became an able Miniſter of *Chriſt Jeſus*, Skilful in dividing the Word of Righteouſneſs, Plain and Powerful in preaching, Sound in Doctrine, and Profound in the Myſteries of God, which were largely communicated to him, and as a faithful *Steward*, and good *Scribe* inſtructed into the Kingdom, he by direction of his Lord and Maſter brought out of his Treaſury things *New* and *Old*, ſuitable to the Service required of him, for the Glory of God and Good of Souls, being willing to ſpend, and be ſpent in doing the Will of Him, that call'd him, not counting his Life dear to him, that he might finiſh the Service and Charge committed to his Truſt with Joy: But being ſenſible of the Lord's Call thereunto, gave up chearfully to follow the Lamb thro' many Tribulations, which attended for His Teſtimonies ſake.

He preach'd the Goſpel of Chriſt freely, not only in this Nation, in which he lived and ſuffered Perſecution early in Rough times, being often impriſon'd in divers Places, once about Fourteen Weeks in a cloſe naſty Dungeon amongſt Felons and Malefactors, where he was almoſt ſtifled, frequently ſtocked, revil'd,

revil'd, abus'd and his Goods made havock of by covetous Men; but he also went many times into *England*, labouring in the Work of the Gospel in divers Parts, and Three times into the *Islands* or *English* Plantations in *America*, going the Warfare at his own Cost, that the Gospel might not be chargeable, and endured Hardship, as a good Soldier of the Lamb, approving himself as a faithful Minister of Christ, in much Patience in Afflictions, in Necessities, in Distresses for the Gospel's sake, in Watchings, in Fastings, in Weariness and Painfulness, by Pureness, by Knowledge, and by the Power of God in his Ministry, of which he had many Seals in this Nation and *England*, and in the Islands of *America*, whom he had been instrumental in converting to God.

He was in Journeyings often, in Perils by Sea and Land, and in the Wilderness, both by wild Beasts and Bloody Men, in the time of the *Indian* Wars in *America*, and by Robbers or Rapparees in this Nation (in Time of the late Calamity) who burnt his House, and carried him away with his Two Sons almost naked in the Winter-season to kill them, but after much hard Usage several days,

were

were all Three by the good Providence of God delivered out of their Hands.

This our Ancient Friend had also Exercise and Grief by FALSE BRETHREN, that opposed the Testimony given him of the Lord, to bear for His Name, and was not without Affliction from some of his own Offspring; yet out of all the Lord deliver'd and preserved him Faithful to a good Old Age, through *Good Report* and *Evil Report*: So that near the Conclusion of his Time, he could say, *the Lord was his Song and his Strength*. And truly he was strong, and couragious in the Lord's Work and Service, even after a Decay came upon the outward Man, by reason of Age and Infirmities, being sound and clear in his Understanding to the last.

As he had an excellent Gift for the Ministry, he was also endued with a large Understanding and Gift for Government, and Religious Discipline in the Church of *Christ*, and having a discerning Spirit, stood firm in his Zeal against those things, that opposed the good and comely Order, into which the Lord had gathered his People, and such as under fair Pretence would open a Gap for false Liberty. The Care of the Churches

was

was upon him, especially in this Nation, where he lived and laboured many Years, both in *Doctrine* and *Discipline*; and as an Elder that ruled well, was esteemed highly by the Faithful, for his Work's sake; Temperate he was in Eating and Drinking; decent and plain in Apparel; in Discourse weighty, being mostly concerning the Things of God, tending to Instruction and Edification; his Countenance and Deportment Manly and Grave, expressing a Noble and Religious Disposition of Mind; a loving Husband; a careful and tender Father; a firm Friend and kind Neighbour; given to Hospitality; and tho' it was often his Lot to be separated from those near Enjoyments, as *Wife* and *Children* for the Gospel's sake, yet he ordered his Affairs with Discretion, that there might be no Want in his Family, either of commendable Employment, or Necessaries; but his greater Concern and Labour was for the Publick Good of the Churches, and promoting the Government of *Christ Jesus* therein, for which he was zealous to the end, as appears by divers Expressions from him a little before his Departure, some of which follow as a Supplement to the ensuing Journal, and when upon due Consideration

with

with Reflection on paſt Time, he was perſwaded that his Days-work was done, he humbly deſired in Submiſſion to the Will of God to be diſſolved, and be with Chriſt, to reſt from his Labour, and Afflictions of Body that attended, which in the Lord's time was granted him.

Now Reader! To conclude concerning this our well beloved Friend and Elder, who by Faith hath obtained a good Report, and whoſe Memorial is, and ſhall be bleſſed amongſt the Righteous, I refer thee to a ſerious Peruſal of his following Journal, and thoſe Teſtimonies given forth by faithful Friends and Brethren concerning him, with ſincere Deſire that the Bleſſing of God may ſo attend thy Reading, as to excite thee to a faithful Improvement of thy Time and Gift of Grace, beſtowed on thee thro' *Chriſt Jeſus*, that thy latter End may be Peace, and thy future State Eternal Happineſs; ſo in Chriſtian Love remains thy well-wiſhing Friend.

DUBLIN, *the Twenty Sixth of the Eighth Month*, 1714. *John Stoddart.*

The

The TESTIMONY of the *Provincial Quarterly* Meeting for *Ulster*, held in *Lurgan* the Fifth of the Seventh Month, 1713. Concerning our Ancient and worthy Friend *William Edmundſon*, Deceas'd.

THERE ſeems to be a Duty on us, to caſt in a Mite into the Treaſury, by way of Teſtimony *and* Commemoration *of the many laborious and eminent Services, that this our dear Friend* William Edmundſon *had amongſt us, for the Honour of the great Lord of the Harveſt, in which he was a faithful and valiant Labourer, and an Inſtrument in the Lord's Hand to the Convincing and Gathering many to the Lord, both by* Doctrine *and* Diſcipline, *in which, he was* unwearied, undaunted, *and* often eminently attended with great Power from on high, *which gave Life and Authority to the impreſſing his Teſtimony upon the Minds of Friends, and many have often been affected and comforted therewith.*

His Services and Viſits in our Northern *Parts, during the Continuation of the Ability of his Natural Body, were frequent and alſo edifying, in that his*

chief Concern and Labour was, that Friends might keep faithful to the Teſtimony of Truth, that they had receiv'd, and walk in the ſame, and a great Care and Concern was often upon him, exhorting Friends to beware, and have a Care of the great Concerns of the World, taking too much Impreſſion upon their Minds, which ſhould be after the Lord. *And often reminded Friends of the Apoſtle* John's *Advice,* Love not the World, neither the Things that
1 John. 2. 15. are in the World, *&c. As alſo was very often concern'd to mention moſt of the Sixth Chapter of the Firſt to* Timothy, *for Confirmation of the Doctrine, that he had to deliver, which doubtleſs was, and is agreable to the Holy Sayings and Practices of our Bleſſed Saviour and His Holy Apoſtles, and faithful Followers, who have laid down their Heads in peace with Him. That as it is the incumbent Duty of all Mankind to glorifie God, being the End of their Creation, ſo 'tis apparent, that the Accompliſhment thereof conſiſts in* chiefly *minding things pertaining to the Kingdom of* Chriſt, *and which was the chief End, Aim, Labour, Concern, Pains and Care of this our dear Friend, through many Countries, as well in* America, *as* Europe. *We have reaſon to believe, that he had great Love to us in this Province, being the Firſt Part in this Nation, in which he labour'd after his Convincement, and was Inſtrumental in ſetling ſeveral Meetings; and* the Firſt Meeting of Friends in this Nation, (*ſome of us heard him ſay,*) was in *Lurgan.*

For a more particular Account of his Services we refer to his JOURNAL, *as being moſt certain, and proper to be taken from his own Mouth. For which reaſon,*

we

we think it not expedient to mention the Particulars of his worthy Labours in this Place, but ſhall ſpeak ſomething further of his Qualifications. He was a Man gifted for *Doctrine*, and above many for *Diſcipline*, a Reprover of Evil-doers, and an Encourager of thoſe who did well, yet with great Care; ſo as that none might be lifted up thereby, he was gifted with a Spirit of Diſcerning, and readily ſaw the Danger ſome were in, by falling from *Truth*, and by his being ſound in the Faith, valiant to contend for it, and quick in apprehending thoſe things, that appear'd to the Breach of Unity and Fellowſhip in the Churches, did timely labour to prevent *Separation*, and *Controverſies*, and ſo was an Inſtrument of keeping the *Unity* of the Spirit in the Bond of Peace, in Points of *Faith* and *Principle*, as the ſame are teſtified to in the Holy Scriptures; he was a Confirmer of the Doubtful, and a Sympathizer with the Mournful, endued with Chriſtian as well as Human Courage, like a Prince in *Iſrael*; ſo that he feared not to encounter with thoſe, who ſeemed mighty, eſpecially when the Teſtimony of Truth was by them violated, and notwithſtanding his great Courage as a Man, yet when it fell to his Lot to ſuffer by Impriſonment or otherwiſe for his Chriſtian Teſtimony, he was cloath'd with a Lamb-like and meek Spirit, he was an EMINENT APOSTLE and ABLE MINISTER of the Goſpel of Life and Salvation, having an Extraordinary Gift in opening and applying the Typical part of the Law to the Subſtance in the Goſpel; a FAITHFUL ELDER, whoſe Lamp ſhin'd bright, and therefore was by us eſteem'd to be

worthy of double Honour; and altho' thoſe, who loved undue Liberty, might account him as a *burthenſom Stone*, yet he paſt through many Exerciſes on their Account, which the Lord grant they may lay to Heart before the Day of their Viſitation be over.

Much more might be ſaid on his Behalf on many accounts of his FAITHFULNESS, WATCHFULNESS, LABOURS, DILIGENCE *and* CARE *in the* Service *of God and* Churches *of Chriſt; but ſhall conclude, firmly believing that the Lord has taken him to himſelf* in a good old Age, like a Shock of Corn in it's Seaſon, *whoſe Memory is ſweet unto thoſe, who yet ſurvive, and we pray that it may pleaſe the* Almighty, *to raiſe up others to ſupply his Place and Service in the Churches of Chriſt.*

Signed by Order, in Behalf of the ſaid Meeting by

Robert Hoope.
Alexander Seaton.

The TESTIMONY of Friends of *Leinſter* Province concerning *William Edmundſon.*

WE *being under a deep Senſe of the Wonderful, Loving Kindneſs of God to Mankind in every Age and Generation; but eſpecially in that, he hath been pleas'd in this latter Age of the World, after a long, Tedious and dark Night of* Apoſtacy, *to cauſe the Light of his Son* Chriſt Jeſus, *ſo clearly and eminently to ſhine forth, to the expelling the thick Cloud of Darkneſs, that had long been over the Underſtandings of People, and cauſe his* Everlaſting Goſpel to be preach'd again *in the Purity thereof, and the* true Faith once deliver'd to the Saints *to be again profeſs'd and enjoy'd, as Partakers of ſuch Mercies and Priviledges, We are under deep Obligations to walk humbly and reverently, before the Lord, and to return unto Him Praiſe, Glory and Honour, who, with his dear Son our Bleſſed Lord and Saviour* Jeſus Chriſt, *is worthy thereof for ever.*

Among the many faithful Labourers in the Vineyard of the Lord, our dear and Ancient Friend William Edmundſon, *Deceas'd, deſerves to be remembred, eſpecially by us of this Province, where for many Years the Place of his Reſidence hath been, concerning whoſe* Faithfulneſs *and eminent* Services *for* GOD *and his People, and Endeavours for Propagation of the Bleſſed Truth a* Teſtimony *lives in our Hearts, and much might be ſpoken, but it's not our Intention to attribute any thing to the* Creature, *that belongs to the great* CREATOR, GOD *Bleſſed for ever,* Amen.

This our Ancient, Friend was by the Lord endued with a large and good Underſtanding, ſo that in his Teſtimony he was many times wonderfully open'd into the divine Myſteries

ſteries of God's Heavenly Kingdom, and would ſpeak excellently of Zion, *the Beauty and Glory thereof; as alſo of the Myſterious Workings of* Satan. *For he was early convinc'd of God's bleſſed Truth, when deep Tryals and Exerciſes attended on each hand; but he coming into deep Humility, and relying alone upon the Arm of the Lord for Help and Deliverance, was thereby preſerved and kept pure and ſtedfaſt in his Love to Him, thro' all thoſe Difficulties and Hardſhips that attended; ſo that in the Hand of the Lord he was made inſtrumental to convince many of the way of Life and Salvation, and bring them into Obedience to the Precepts of* Chriſt Jeſus: *So that by his, with the Labours of other faithful Servants, whom the Lord commiſſion'd, and ſent into this Iſland in the* Work of the Miniſtry, *Meetings were ſetled, and many joyn'd with Friends, being weary of the dead, lifeleſs Profeſſion and outward Performances they had been under, wherein they had found no ſpiritual Comfort or Refreſhment to their Souls.*

After Meetings were ſetled in many places, and the Lord had been pleas'd to Gift and Qualifie ſeveral (in this Nation) to preach the Goſpel, who were more concern'd for the Promotion of Truth and Righteouſneſs in the Earth, and that the great Work of Reformation, *which the Lord had begun, might be carried on and proſper, than for any worldly Concern whatever. It pleas'd the Lord to ſend forth this our Ancient Friend into the Nation of* England, *as alſo into the Iſlands and* Engliſh *Plantations in* America *ſeveral times, where he faithfully labour'd, and had eminent Service, Many being convinc'd of the Bleſſed* Truth *by him, and others confirm'd therein, his Concern and Labour was great and fervent, that all thoſe, whom the Lord had been graciouſly pleas'd to ſtretch forth a hand of Love unto, and convince of his bleſſed Truth,* might walk in faithful Obedience thereunto, adorning the ſame by humble blameleſs and ſelf-denying Converſations.

The Great Lord of the Harveſt, who had called him to labour in his Work and Service, and to whom he gave up in Obedience, and was devoted to ſerve, gave him a clear Sight of the great Neceſſity of a diligent Care amongſt Friends, that ſuch, who profeſſed

profeſs'd the bleſſed Truth, and walk'd diſorderly and looſe in their Converſations, ſhould be ſeaſonably dealt with, and the Evil and Danger thereof plainly laid before them, and in the Love of God admoniſh'd to Amendment of Life; but if ſuch Advice and Admonition were ſlighted and rejected, and thoſe things perſiſted in, that brought Scandal and Reproach upon the bleſſed Truth, then for the clearing of Truth and it's faithful Followers, to teſtifie againſt thoſe obſtinate Offenders, and their Actions, as ſuch, whom we had not Unity with, *as alſo that a due Chriſtian Care might be taken* to relieve the Neceſſities of the Poor. And that all Friends, concern'd in that Holy Ordinance of MARRIAGE ſhould ſeek to know, and duly regard the Mind and Will of GOD therein, more than Worldly Riches or Earthly Ends, often zealouſly exhorting Friends thereto, as well as to proceed orderly with Reſpect to Parents, Guardians, Juſtice and Equity on all Accounts.

And when it pleas'd the Lord, to concern his faithful Servant George Fox, *to ſet up and eſtabliſh Men and Women's Meetings, to take care of thoſe things, our dear Friend* William Edmundſon *rejoyc'd thereat, and gladly clos'd therewith: So that* Monthly *and* Provincial, *as alſo* National *Half-Yearly Meetings were appointed in this Nation, and have been kept up, to this day, which have been of great and good Service for the Ends before mention'd, many having reap'd great Benefit and Advantage thereby, and have cauſe to bleſs the Lord for the ſame.*

Our ſaid Friend was a diligent Attender of ſuch Meetings, (as well as thoſe more particularly appointed for performing Divine Worſhip to Almighty God) *and was greatly concern'd, that none might be admitted Members thereof, but* ſuch, who were of clean and orderly Converſations, walking as Examples to the Flock, having a Concern upon their Minds for the Promotion of Truth and Righteouſneſs in the Earth. *He many times had good Service in ſuch Meetings by being clearly open'd, (in the Word of Life) to declare the Qualifications neceſſary to fit Members for ſuch Meetings and Services, beginning at thoſe, whom the Lord put his Spirit upon, to aſſiſt* Moſes,

who

who were Men fearing God, and hating Covetouſneſs, *and would go through the Law and Prophets, the Holy Doctrines deliver'd by* Chriſt, *when in the bleſſed and prepared Body, as alſo the Diſcipline and Order in the Primitive Church, before the Apoſtacy entred, and the glorious Promiſes how it ſhould be in the latter days in the Church, coming up out of the Wilderneſs, which we being now in Meaſure Witneſſes of.* Oh! *the great Dread and Fear we ought to be under, and Concern to walk worthy of ſo great Favours and Mercies.*

As the Lord was pleas'd to gift him for the Miniſtry, ſo that he could ſpeak a Word in Seaſon to the States and Conditions of People, he was alſo graciouſly pleas'd to pour forth the Spirit of Prayer and Supplication upon him in an eminent Manner; ſo that his Appearance, when in the Performance of that Part of divine Worſhip, was in that Dread and Awfulneſs upon his Spirit, that it had a great Reach and Impreſſion upon the Spirits of Friends, *cauſing many times great Tenderneſs to come over the Meeting; ſo that the Hearts of the ſenſible being greatly comforted and refreſhed, were inwardly fill'd with Joy and divine Praiſes to the moſt High, from whom all our Mercies both* Spiritual *and* Temporal *do proceed.*

He was greatly concern'd for Peace and Unity in the Church, and that thoſe things, that tended to break the ſame, might be kept out, much might be ſaid concerning him and his Faithfulneſs *to God and* Concern *for Truth, and the Promotion thereof, as alſo for the Good and Benefit of* GOD's *People, but ſhall refer to his own* Journal *and other Teſtimonies that may be given concerning him, ſo ſhall conclude with fervent Prayer to the Lord, that He will be pleas'd to raiſe up, Gift, and Qualifie many more for the carrying on the glorious Work of Reformation, that he hath begun to the Praiſe of His own Great Name, who is worthy for Ever. Given forth at our* Province *Men's-Meeting for* Leinſter, *held at* Catherlough *the Eighteenth of the Second Month,* 1713.

Sign'd by Order, in Behalf of
the ſaid Meeting by

John Pim.
Nicholas Gribbell.

The TESTIMONY of *Munſter Province*-Meeting concerning *William Edmundſon*.

AS *to our dear Friend, and Elder Brother in the Lord,* William Edmundſon, *who is Remov'd from us, and hath finiſh'd his Courſe in a good Old Age, and no doubt is entred into his Manſion of Reſt and Peace with the Lord for ever, out of the Reaches of the Wicked, and the Troubles which do attend this outward Life; as well as the Aſſaults of the Enemy of all our Happineſs, whilſt in it,* he was ſurely one of the Lamb's Warriors, and true Followers, and approv'd himſelf ſo, as well as a good Pattern and Example to thoſe he left behind him.

As concerning his Convincement, and Receiving the Bleſſed Truth, by whoſe Miniſtry or Means it was, with the Time when *or* where, *as alſo his Coming forth in a Publick Teſtimony, and his great Sufferings by Impriſonment many times, with other hard and cruel Uſages divers ways, We leave the particulars of thoſe things to his own* Journal *and our* Brethren, *the* Elders *of the Province-Meetings of* Ulſter *and* Leinſter, *in which Provinces he had been a Dweller ever ſince his ſetling in* Ireland, *being above Fifty Years paſt; knowing, that the Friends of thoſe Parts are the moſt capable of being particular therein. Notwithſtanding which, if ſome, who*

by

by Duty and Gratitude, have been oblig'd to commemorate thoſe worthy of double Honour, We think it no leſs our Concern, to give in this ſhort Teſtimony *with our Brethren concerning him,* viz.

That from the Firſt Knowledge of him in this Province, which ſome yet remember, and which was pretty early after Truth *was preach'd by the People call'd* QUAKERS *in this Nation, he came into* Munſter *with a Publick Teſtimony, viſiting Friends, wherein alſo he appeared* fervently zealous *for* Truth *and the Promotion of it. And having obtain'd Mercy to be Faithful, the Lord rewarded his Faithfulneſs by the encreaſing of his Gift in a large meaſure, whereby he receiv'd Power, and became fitted to be an* able Miniſter *of the* Goſpel, *and an* Inſtrument in the hand of the Lord, for the turning many to Righteouſneſs. *And many, and often were his Viſits in the Lord's Work and Service, not only thro' this Province and Nation of* Ireland, *but alſo into* England, *beſides his great Labours and hard Travels beyond Seas, in ſeveral Voyages through the* American *Churches, in which he had very great Service for the Lord, not only in the* Work of the Miniſtry, *but alſo by encountring* Truth's *Adverſaries, Prieſts and People in Publick Aſſemblies, and other times concern'd againſt bad, looſe and Libertine People in divers Places, who made a Profeſſion of* Truth, *but not dwelling under the* Croſs *and* Yoke of Chriſt, *were as the* Unſavory Salt *to the People of the World, and a Grief and Burthen to faithful Friends. In which Services the Lord's Power eminently attended him, to the making him as a* **Wall of Brass** *to the confuting of* Truth's *Adverſaries, as well as an Help in Time of need for reſtoring and helping of others. For indeed the Lord had qualified him in both*

Reſpects,

Reſpects, and had endued him with a very large Underſtanding in the things appertaining to his Kingdom. Sound he was in Doctrine and in Judgment, Plain in Preaching, and free from Affectation; in Apparel and Geſture grave, in his Deportment Manly, of few Words, till a juſt Occaſion offer'd, and very exemplary in Life and Converſation, very much might be truly ſaid of this Man of God, *which we omit for Brevity's ſake, and becauſe we believe others will be more large. But in a word, may ſay,* He was freely given up, and devoted to the Service of the Lord, and great was his Care, and Concern for the whole Flock of God in general, that they might grow in His Truth, and in particular was made a Bleſſing in the hand of the Lord to this Nation, a Man of a Thouſand for promoting Virtue in the many Branches thereof, as well as a ſharp Inſtrument for threſhing and cutting down that, which was evil, and hurtful in the Churches.

The laſt Viſit he made into this Province was in the Year 1711. *being then in much Weakneſs of Body, yet fervent in Spirit, and his Miniſtry as lively and acceptable as ever, and ſo took his leave of Friends in* Munſter, *where he came in more than ordinary Tenderneſs and Brokenneſs of Spirit; after which he viſited us no more, but grew weaker and more feeble, till his Diſſolution, which was in the Year,* 1712. May the great Lord of the Harveſt raiſe up more ſuch Labourers in His Vineyard, is the Deſire of our Souls.

Signed by Order, in Behalf of
the ſaid Meeting by

Thomas Wight,
Joſeph Pike.

Waterford, *the Second of the Ninth Month,* 1713

The TESTIMONY of Friends of *Mountmelick Monthly*-Meeting, concerning our Dear and Ancient Friend *William Edmundson.*

Whom the Lord hath been pleas'd to remove from us by Death, *and tho' it be* our *Loss, we believe it is* his *great Gain.*

HE was a Man, that was early called forth to labour in the Lord's Vineyard, and he was made Instrumental in the Lord's Hand for the Good of many, and had a great Share in bearing the Burthen in the Heat of the Day, which he cheerfully underwent, and was endued with Valour and Courage fitted for the Work it pleas'd God to call him to, in the Times of the Sufferings of Friends in this Nation, which he had a deep Share of, both in Body and Goods, and when he was at Liberty, he was very serviceable to Friends, in laying of their Sufferings before the Rulers. For he was enabled to stand before them and had good Success, the Lord helping him in his Service and Labour of Love, and Friends Liberty was wrought, which was Gladness of Heart to him, and Comfort to Friends.

He was a Man, that dearly loved Truth and the Prosperity of it before any thing in this World. For this was his usual Practice, when the Lord had laid any Service before him to do, he readily answer'd, preferring it before his own outward Affairs, *and in the Will of God he undertook long and perilous*

Travels

Travels into America *ſeveral times, as may appear by his* Journal, *ſpending himſelf and his Subſtance for the* Goſpel's-ſake *and the Good of Souls. And for the Promotion of* Truth, *he gladly joyn'd with that Eminent Servant of the Lord* George Fox *and others in this Nation, about ſettling Men and Women's-Meetings, and when ſettled he labour'd in them, and manag'd with all his Underſtanding. He was alſo concern'd in ſetling other particular Meetings for performing Worſhip to* Almighty God, *and where Friends thought themſelves weak to keep Meetings, he often would go and viſit them, and if there was any thing that appear'd dubious, he was very helpful by way of Advice, as the Matter required: He was ready and willing* to ſerve the Lord, his Truth and People both at home and abroad with that Ability and Subſtance, that God had given him. For notwithſtanding the Charge he was at by his frequent Travels, yet he was very exemplary and open in Collections for the Poor, and contributing towards Building of Meeting-Houſes, *&c.* and was very open and free in his own Houſe, entertaining many Friends.

Altho' he was a Man ſharp in his Teſtimony againſt the Tranſgreſſing Nature, yet when he was ſenſible, that any were dejected, or caſt down in a deep Senſe of their own Unworthineſs, he was very tender towards ſuch, and willing to reach forth a Hand to help them, both by comfortable Advice and fervent Prayers to Almighty God *for their Strength.* The Care of the Churches was much upon him, *he was alſo deeply ſenſible of the common Calamity that was coming upon this Nation, which he prophetically ſpoke of in his* Teſtimony *through moſt parts thereof, in Meetings ſeveral Years before it came to paſs, with a Word of Encouragement to Friends, that if they were of that Number,* that ſigh'd and mourn'd for the Abominations that were committed by the Inhabitants of the Land, the Lord would ſet a Mark upon ſuch, and would ſpare them. Altho' the Lord had determined to dung the Earth with the Carcaſſes of Men, *and many yet living are Witneſſes of the fulfilling thereof in ſome meaſure, and as it drew nearer,* Oh! *how earneſtly*

earneſtly was he concern'd, calling to Friends for ſomething that might be as an Offering to God, both for the Nation and Preſervation of his People, and did joyn with Friends in pouring forth Prayers with Tears to God on this Account, which we believe the Lord graciouſly heard and anſwer'd in preſerving their Lives.

He was very helpful and ſtrengthning to Friends in thoſe times of great Calamity, he was alſo concern'd in Addreſſing the GOVERNMENT, *and Chiefeſt Men in Authority, on the Behalf of Friends and the* Engliſh *Inhabitants; and they commonly would hear him, and often granted Relief, he was careful in adviſing Friends, that they ſhould not touch with any thing of* Goods, where Property was dubious *in thoſe times, and when the War was over, and Friends began to ſettle in the Country, his Care was, that Friends might ſettle near together, and alſo that they might* keep within the Bounds of Truth and Moderation in all their Trading and Dealing. He laboured that Friends might be preſerved out of the Vain Faſhions and Cuſtoms of the World, *and was for many Years under a deep Exerciſe, that Friends might not take an undue Liberty in exceeding* Chriſt's *Precept of* Yea *and* Nay *inſtead of an Oath. And a weighty Concern came upon his Spirit, that All, who were concerned in that great Ordinance of* Marriage, *might ſeek the Lord in their Undertakings, that Worldly Ends might not be the Chief Object.*

He was a valiant Man in his Day for the Truth, having a Word in due Seaſon which was precious to many, often concern'd in exhorting Friends, to do their Day's Work in their Day; he was a Man, whoſe Heart was indicting good Matter, and as a good Houſholder brought forth things both *New* and *Old, often adviſing Friends when they offer'd any thing in Meetings, whether in* Doctrine *or* Diſcipline, *that they ſhould wait to feel to offer in a living Senſe. He had many large Openings into the Myſteries of Chriſt's Kingdom, often concluding Meetings in Prayer to the Comfort of many.*

He

He lived to Old Age, and continued livingly zealous for Truth, and tho' well known in many parts, yet for good Order's ſake eſtabliſh'd amongſt Friends, he even in Old Age requeſted a Certificate of the Monthly-*Meeting to which he belong'd, to ſignifie Friends Unity with him, when he travel'd abroad, to* England *or other Places in the Work of the Goſpel from time to time. We might ſay much more as to his Service for Truth amongſt Friends, and of our Loſs of him on that Account, and tho' he be taken away from us, his Memory lives and remains with us. Signed at* Mountmelick *the Firſt of the Firſt Month,* 1713.

Signed by Order, in Behalf of the ſaid Meeting by

Tobias Pledwell.

John Barcroft.

The

A SHORT TESTIMONY concerning our Worthy, deceaſed Friend *William Edmundſon.*

TO publiſh a Compleat Character of this our Deceaſed Friend, with a brief Recital of his Eminent Services, would not only be too Voluminous, but alſo too great an Undertaking for us to pretend to. But the Value we have for his Memory, who ſometimes have been favoured with his Company, induces us to give this ſhort Teſtimony *concerning him.*

He was a Man of Uncommon Courage, *and the Truth Invigorating his Underſtanding, made him* as bold as a Lion; *He was early convinc'd of the Everlaſting Truth, and ſoon after was publickly engag'd in it's Service; He had a* great Share *of Natural Parts, tho'* not much *outward Education, and* HE *that enabled* GIDEON *of* old, *tho' but of a* Mean *Tribe and Family, and advanced him to be a* Great GENERAL *of the Hoſt of* ISRAEL, *making him a Deliverer of his choſen People, when in Diſtreſs. The ſame Almighty Power raiſed this our dear Friend, and led him from an* **Outward** *into a* **Spiritual** *Warfare, in which the* LORD *his* GOD was with him, covering his Head as in the Day of Battle, *and teaching (according to the Words of the Pſalmiſt)* his Hands to war and his Fingers to fight, *ſo that he thereby became ſucceſsful in thoſe Engagements, whereunto his Great Maſter called him.*

He

He had a ſound Doctrinal Miniſtry, *accompanied with great Authority, and therefore might very well be termed a* **Son of Thunder**, *yet in the Exerciſe of his Gift, the* Heavenly Oyl *of the Kingdom did frequently drop from his Lips, to the Conſolation of his* Brethren.

He was endued with a good Underſtanding in the LAW *of* GOD, *recorded by his Servant* Moſes *in the* Holy Scriptures, *and was wonderfully gifted in opening the true Signification of the* Types *and* Figures *therein contained, ſometimes* ſymbolizing *them with their* Anti-types, *or things ſignified thereby, ſetting forth the Deſign and Wiſdom of the Great* Law-giver.

And at other times would particularly deſcribe the Veſſels *of the* Outward Temple, *and excellently apply the Uſe of them to a Myſtical Signification, relating to the* latter Houſe, *the Temple of* GOD, the Glory of which (*according to Divine Prediction*) was to excel that of the former.

And to render him yet more compleat, the Lord was graciouſly pleas'd in a high Degree, to qualifie him for GOVERNMENT *in the Church, wherein he was* zealouſly *as well as* early *engag'd, for promoting the Holy Diſcipline thereof, and ſtood Firm to the laſt, in Oppoſition to every thing that tended to introduce an Undue Liberty; that the Camp of the Lord might be kept clean, ſo that the* Beauty of Truth *might ſhine forth* more brightly *amongſt us.*

Having given a brief Hint of ſome of his Qualifications, we may alſo ſay, he was, with the Holy Apoſtle Paul, *made* willing to ſpend, and be ſpent in the way of his Duty, and was not daunted at the various Exerciſes, Dangers and Sufferings that attended him in

his Travels, that were great *in* Ireland (*the proper Place of his Reſidence*) Barbadoes, *the* Leeward-Iſlands, *and divers Parts on the Continent of* AMERICA. *Beſides the frequent Viſits he made to* England, *the Place of his Nativity, which he continued to perform in his Old Age, it being very obſervable, the Strength of his* Love, Zeal *and* Underſtanding *remain'd with him to the laſt.*

It may therefore be juſtly ſaid, the Removal of ſo well qualified and ſo ſerviceable an Inſtrument cannot but be a great Loſs to the Church in general, tho' more particularly to thoſe, who moſt frequently partook of his Labours.

Let us therefore, who are yet remaining, with humble Souls and contrite Spirits pray the great LORD *of the Harveſt*, to raiſe up and ſend forth many more ſuch Faithful Labourers; *that the great Work of* Converſion *and* Reformation *may be carried on to the Glory of his Worthy* NAME.

Samuel Waldenfeild.
John Feild.
Henry Gouldney.
John Whiting.
James Hoskins.

LONDON, *the Second of the Seventh Month*, 1714.

The

The TESTIMONY of *Mary Edmundſon*, concerning her late Husband, *William Edmundſon*.

IT having pleas'd the Lord, from whom we receive all ſure Mercies and true Comforts, to favour me with the Company and Help of ſo good and heavenly minded Man, *as this my Dear Deceaſed Husband was. Indeed I did not eſteem it as the leaſt of many Mercies, beſtowed upon me by a Good and Gracious* GOD, *and tho' I am very ſenſible, that his being taken from me,* is my great Loſs, *yet I am well aſſured it is* his great Gain. *For as a Shock of Corn in full Seaſon, did the Lord gather him to himſelf in the Eighty Fifth Year of his Age.*

All the time of our being together (about Fourteen Years) I may ſay, he ſhewed forth a Godly Life *and* Exemplary Converſation, *being coupled with the Fear of God, and bounded thereby in his Eating, Drinking, or whatſoever he was employed in, careful in all things, wherewith the Lord (whom he ſerved) favour'd him,* ready and willing to receive and entertain *honeſt-hearted Friends, whoſe* Company *was* delightſom *to him. He was a* tender Husband *to me, and gave very tender and wholſome Advice to my Sons, he was an* Eminent and Serviceable Inſtrument *in the Lord's Hand, in the Churches of Chriſt, both in* Doctrine *and* Diſcipline, *not only at home in this Nation, but abroad in other Countries and Iſlands, to which he was freely and faithfully given up: In all which I have good ground to believe, he was not* chargeable to the Churches, *but often* adminiſtred to others Neceſſities.

The Lord bleſſed him with that Underſtanding, that he was as a Father *and* Inſtructer *to* Thouſands, *having a* Sight of Things to come, *he fore-ſaw a Dearth that was at hand above Thirty Years ago, before it came to paſs, and in ſeveral Prophetick Teſtimonies, which I heard him bear before the late Calamitous Times of War in* IRELAND, *he teſtified, That* the Lord would dung the Earth with the Carcaſſes of Men, which he lived to ſee fulfilled. *He was a conſtant Frequenter of Meetings, both* Half-Yearly, Quarterly *and* Monthly, *and alſo of particular Meetings at home, tho' many times but weak in Body, by reaſon of Old Age, and in Meetings of* Diſcipline *in the Church, when things went* according to the Line of Truth, *he was like a* Man healed, *if he was ſick.*

As he lived in Obedience to the Lord, ſo it appeared he was fitted and prepared for his great Change. For a while before his Illneſs, of which he died, he took ſome time to view over his Papers *and* Writings, *that he had written upon Truth's Account, and had juſt finiſhed, and put them in Order a few Hours before he took his Bed, and ſeem'd ready for the Time of his Diſſolution, ſignifying,* That he had Nothing to do, but to wait for it, which he earneſtly deſired, if it were the Lord's Will might not be long. *In the time of his Illneſs, many heavenly Expreſſions drop'd from him, to the Edification and Comfort of thoſe preſent, and tho' his Diſtemper was ſome-what ſharp and tedious, yet he bare it with much Patience, and ended* in great Peace and Quietneſs, and no doubt is entred into Peace and Reſt for evermore.

Mary Edmundſon.

A TESTIMONY concerning our dear Father *William Edmundſon.*

IT *pleaſed the Lord to endue him with* Eminent Gifts *above many, both with Reſpect to the* Miniſtry *and* Government *in the Church, for the Preſervation thereof in and under the Government of* Chriſt Jeſus, *and Bounds of his Holy Spirit, that all might by their Converſations* adorn the Goſpel, and ſhine as Lights in the World, *and many have cauſe to bleſs the Lord for his Service, in the Churches in many Places, in which he was a Sound and Faithful Labourer, and underwent many Hardſhips both by Sea and Land; in a faithful Performance thereof.*

He travel'd in this Nation in Rough and Hard Times, as alſo in England, *and went early over to* AMERICA, *and in thoſe Iſlands where he came, was very ſerviceable in convincing many, and ſetling Meetings both for the* Worſhip of God *and* Church-Diſcipline, *not ſparing himſelf or his Subſtance to perform the Lord's Work unto which he was called for the Good of Souls; He was a* true Prophet of the Lord; Sharp in Reproof to obſtinate Sinners, yet Tender in Advice to the Penitent; Sound in Judgment and had an Awe over the Wicked, Light and Airy, but an Encourager of Well-doers, *he was excellent in his Gift to divide his Miniſtry, according to the States and Conditions of People (to whom he was concern'd) not miſſing Points aimed at on Truth's Account, the Lord having given him a clear Diſcerning of what was* for *Truth, and what a-*gainſt *it.*

He had an excellent Gift in Prayer, and was often graciouſly anſwer'd by the Lord, nothing ſeemed more joyful to him, than

the

the Prosperity of Truth, or more afflicting than it's being opposed by a contrary Spirit, he was a careful *Father over us his Children, both in* Advice, Reproof *and* Correction, *as Need required, as well as in* providing things needful *for his Family*; *but* above all *he sought our Growth and Settlement in the Truth, (in which he lived, and was a prudent and good Example to us all to follow, both in* Words *and* Actions) *yet notwithstanding he met with Affliction from some of his Children, who disregarding his Example and zealous Concern for their Good, forsook their Education in several Respects, which was often a great Grief to him.*

Much more might be said, but shall leave it, knowing there will be other Testimonies, and altho' the Loss of such a Father is not easily forgotten by any well-minded Children, yet We believe that our great Loss *is* his great Gain. *For as he lived in the Truth, he was sensibly preserved in a discernible Concern for the Propagation thereof to his last Moment. He departed this Life the Thirty First day of the Sixth Month,* 1712. *being in the Eighty Fifth Year of his Age, and was accompanied to his Burial by Friends from several Parts, and other Neighbours, and was decently interred in Friends Burying-place at* Tineel *near* Rossenallis *the Fourth day of the Seventh Month following.*

Tryal Edmundson.
Abigail Edmundson.
Mary Fayle.
Eleazar Sheldon.
Susanna Sheldon.

A TESTIMONY lives in my Heart, to give to the Memory of my True and Worthy Friend, *William Edmundson.*

HE *was a Man, with whom I have had some Acquaintance above Thirty Years, but more intimate and nearly acquainted with, about Fifteen Years last past, it having been my Lot to be often with him in Travel and Labour in the Service of the* GOSPEL, *both in* England *and* Ireland, *sometimes amongst Friends, and sometimes in Places where none were, who bore the Name of* QUAKERS; *and in all Places where we travel'd, his Service for God was great, to the Stopping the Mouths of Gain-sayers, and convincing many of the Way of Truth, by directing and turning Peoples Minds from* Darkness *to* Light, *and from the Power of* Satan *to the great Power of* GOD *so that many became the* SEALS *of his* MINISTRY, *which he deliver'd in great Plainness, not in* Words, which Man's Wisdom teacheth, but in Demonstration of the Spirit and of Power. *And in his Travels he was very careful not to make the* Gospel *chargeable, and had a great Zeal against the* Hireling *Teachers, who sought for their Gain from their Quarter, and look'd after the Fleece, more than the Flock. And for his Testimony against such, he oft went thro' great Sufferings, both in* Body *and* Goods; *as the Book of* Sufferings *and his following* Journal *shows.*

As to his Travels in AMERICA, *I shall not say much, leaving it to them, that were more acquainted with his Service there, and his own Account thereof in the ensuing Pages, tho' I have heard him say, "That he went thro' great Exercises amongst*

" *mongſt them both in* Body *and* Spirit, *there ariſing many* " *vain and unruly Talkers amongſt them, who gave great Trou-* " *ble to the* Churches, *and it falling to his Lot often to deal* " *with ſuch.* | *For indeed he was a Man, fitted for ſuch Service, beyond any other that ever I was acquainted with, and great was his Care to have ſuch made manifeſt, and a Stop put to them, that they might proceed no further, where-ever he met with them; but eſpecially that ſuch might be kept out of* Men's-Meetings. *For his Care was, that the Authority of Truth in* Men *and* Women's-Meetings *might be kept up, where the* Lord's *Buſineſs was, and is managed, that the Members thereof might be* FAITHFUL MEN and FAITHFUL WOMEN, Men of Truth, fearing GOD and hating Covetouſneſs, *that ſo true Judgment and Juſtice might be maintain'd and kept up in all theſe Meetings, without Reſpect of Perſons, and Judgment plac'd on all Unruly and Diſorderly Perſons, that ſo* GOD's Houſe *might be kept clean, which* Holineſs *becomes for ever.*

He was not one, who ſought after POPULARITY, *but was rather ſhy, not intimate with any, He had not Tryal and true Knowledge of, nor willing to lay hands ſuddenly on any; but of thoſe he had a Tryal and found Faithful; He was a great Encourager in the* Lord's *Service; and I have oft heard him ſay,* " *It was* " *great Satisfaction to him, to ſee Friends come up in their Ser-* " *vice the* Lord *had fitted them for, and great was his Concern* " *to ſtir up thoſe, the Lord had gifted to anſwer their Reſpective* " *Services, by doing their Day's Work in their day, while A-* " *bility of Body and Underſtanding was continued. Wherein he was an excellent Pattern to* US ALL, *in that he ſpared not himſelf, while his Abilities were continued to him, but even to Old Age did perform Service, and Travels beyond the ordinary Courſe of Nature, in which he would often ſay,* The LORD was his SONG and his STRENGTH, who had carried him thro' many and various Exerciſes and Perils of divers Sorts. *But the greateſt Tryals he met with, were* FALSE BRETHREN, *who oppoſed the good Order of* Truth, *which the* LORD *has eſtabliſh'd amongſt us, whoſe Oppoſitions, both private and more*

publick

publick; He like a Rock, immoveably withſtood, and as a fixed Star in the Firmament of GOD's *Power did remain, holding his Integrity to the laſt.*

He was one, that truly ſympathized *with his Suffering Brethren and Siſters, not ſparing himſelf to obtain their Relief and Enlargement; when cloſe confined in Priſon, for their* Teſtimony *againſt the* Hireling *Teachers, and the great Oppreſſion of* Tythes *(which came in with the* Apoſtacy *amongſt the* Chriſtians, *and will go out again with the Down-fall of the* Whore *and* Falſe Prophets*) by applying himſelf to the Perſons concerned, and ſometimes to the* CHIEF GOVERNOURS. *For he was a Man of an undaunted Spirit, Grave, Meek, Free from Affectation in Speech and Carriage, and therefore fit to ſtand before* PRINCES, *and in ſuch Services, he was often very ſucceſsful; the* LORD *opening a way, and proſpering his Endeavours. The Gain of all, he was ready to conſecrate to the* LORD, *and not to any Abilities of his own, whether Natural or Acquired, having a large Share of the former, tho' he had not much of the latter, being a Man of no great Learning, as to the* outward, *yet had the Tongue of the* Learned, *ſo as to ſpeak a Word in Seaſon to the Conditions and Capacities of moſt. For he was ſound and profound in the Myſteries of* Life *and* Salvation.

This Eminent Elder and Overſeer in the Houſe of GOD, *was One of, if not, the Firſt Inſtrument in the Hand of* GOD, *in this Generation, to publiſh his Everlaſting* Truth *thro' this* Benighted Iſland, *and direct the Inhabitants thereof to the Marvellous and Inſhining Light of* Jeſus Chriſt, *the Glorious* Sun of Righteouſneſs. *In the Diſcharge of his Service in the* Miniſtry, *he perſever'd with ſuch Conſtancy, Faith and Fidelity, that it pleas'd his great* LORD *to beſtow on him, as an Additional Favour, a large Underſtanding in the right Ground of* Government *and* Diſcipline *in the* Church, *in which he earneſtly labour'd for* Univerſal Love, Unity *and* good Order *in and thro' all the Churches of* CHRIST, *preferring the Honour of* GOD, *before all things elſe, and many times things would open in him to Admiration, ſhewing to Rich Men, and the Eager*

Getters of this World, the Danger they were in of hurting themſelves by hindring their Growth in the Truth. Nay! *I cannot ſet forth Half the Service he had amongſt us; but this I am ſure of,* the Churches in this Nation will have a great Loſs of him. *For indeed the Care of the* Churches *was daily upon him, and too Few there are to ſtand in the Gap againſt Iniquity, or that will expoſe themſelves, as he did, in dealing plainly with every one, not letting Sin paſs unreprov'd, nor Faults untold, ſharply reproving obſtinate Offenders, but mildly admoniſhing the Senſible and Penitent.* A MAN OF TRUTH indeed, *who ſometimes would tell us,* " *He was glad, when he looked* " *back, and conſider'd how he had ſpent his Time, ſince the Day* " *it pleas'd the* LORD *to lay his Hand upon him, and call him* " *into the* Miniſtry, *and by a careful Search could not find, that* " *he was behind with his Day's Work.*

When he was taken ſick, he ſent for me, before my Return from the Yearly-Meeting *at* LONDON, *and the next day after I came home, I went to ſee him, and found him very weak, but very ſenſible, and he freely imparted his Mind to me in ſeveral things, and particularly about the Regulation of* Men *and* Women's-Meetings, *of which Regulation, ſaid he,* there is ab- " ſolute Need, *and that* he believed, ſome would come to ſee " the Neceſſity thereof, more than they had ever yet.

I ſtaid with him about Four or Five Days, in which time, I obſerved nothing proceed out of his Mouth, ſave what ſtill ſhow'd his Concern for Truth, *and the good Order of it, and when I went to take leave of him, he ſaid,* " We have had many good " Meetings together, I believe we ſhall meet in Heaven. *And this he ſpoke very tenderly, in a few days after which, he departed this Life in a good Old Age and full of Days, being aged near Eighty Five Years, and a* Miniſter *Fifty Seven Years, and I doubt not, but he hath obtain'd a Reward of durable Riches, a Crown of Righteouſneſs, and his Memorial is bleſſed, for he was a Father in* Iſrael *in his Day.*

Furthermore, tho' this our Friend was a Man oppreſt, afflicted and troubled in his Life time, yet now he is removed to,

" *where*

" *where the Voice of the Oppreſſor is no more heard, but the* " *Wicked ceaſe from Troubling, and the Weary are at Reſt from* " *their Labours, and their Works do follow, receiving the Reward of Peace, and Sentence of* Well done Faithful and Good Servant, enter thou into the Joy of thy Lord *Which that We may all ſo labour for, as that We may be counted worthy of, with this our Aged Friend at laſt,*

Is the ſincere Deſire and Travel of,

READER!

Thy Friend,

Who wiſheth the WELFARE of all Men, both here and hereafter,

George Rooke.

I have a SHORT TESTIMONY to give in, to the Life and Memory, of my Ancient and Dear Friend *William Edmundſon*, deceaſed.

THE Firſt Time I came into this Nation of Ireland, *he was in Priſon in* Maryborough-*Goal, where my Companion and I went to ſee him, he ſat down with us to wait upon the Lord in Silence, and in a little time began to ſpeak to us in the Openings of Truth, in which he declared the Myſteries of Chriſt's Kingdom, directing us* to an Inward Stillneſs and Quietneſs of Mind, and ſpoke of the Humility of the Lord's Prophet, when there was a ruſhing Wind, Earth-quake and Fire, wherein the Lord was not; but the Prophet's Head being cover'd with his Mantle, until it was calm, (in the Calm) the Voice of the Lord was known, as a ſtill ſmall Voice, *and ſaid*, this is an excellent Paſſage for you Young Men to obſerve, for ſome have gone out from their Gifts in theſe Ruſhings, *and much more to that Effect, which was very ſuitable to the preſent Exerciſe of my Mind. I then being young, and in great Poverty of Spirit, and afraid of the* Wiles *and* Transformations of Satan, *leſt he ſhould betray my Underſtanding, which I believe this* MAN OF GOD *had a true Senſe of.* *Since*

1 Kings, 19. 9 to 14.

Since which it hath been my Lot, to follow him in his Service for Truth *in many Places, eſpecially in* AMERICA, *and I may ſafely ſay,* that I always found his Services were very great, and that he left a ſweet Savour behind him.

I was alſo with him in the time of his Illneſs, whereof he died, under which, he lay in an heavenly and ſweet Frame of Spirit, and ſeem'd deſirous, if it were his heavenly Father's Will to be removed out of this World. *And one time ſpeaking of his Natural Faculties, how they fail'd him, ſo that he was not capable of doing Service, as heretofore he had been, I told him,* I did believe, that he had done his Day's-work in his Day, and that it would be well with him. *I alſo deſired,* if he had any thing by way of Counſel and Advice to leave to thoſe that might remain, he would communicate it to us. *And after a time of ſilent waiting, he was enabled to ſit up, and ſpeak what was in his Mind, the Subſtance whereof was to this Effect,* That the Lord had a great Work to do in the Earth, tho' many did not ſee it, and that he would work a great Regulation and Reformation amongſt many, and that his Glorious Day, which was broken forth, would riſe higher and higher upon his People. *It was a bowing, melting Seaſon, ending in Prayer and Supplication to the Lord, who I am ſatisfied, hath taken his Spirit to himſelf, to inherit Everlaſting Reſt.*

Thomas Wilſon.

The

The TESTIMONY of *James Dickinson*, concerning *William Edmundson.*

I *Have in my Heart a* Testimony, *to give to the Lord's Power manifested through his Servant* William Edmundson, *who was called into the* Work of the Ministry *of the Gospel, and laboured in it many Years. The Lord raised him up, and made him as a* BATTLE-AX *in his Hand, and a* ROD *to correct ſtubborn Children, and as an* HAMMER *to beat down that which was wrong; he was a* Terror *to Evil-doers, and both loved and eſteemed by the Sincere-hearted; becauſe of his* Faithfulneſs *and* Integrity *to that Truſt and* Charge, *the Lord had committed to him*

I believe he loved *all Men, yet* feared *no Man ſo, as to give* Truth's Cauſe *away, many deep Exerciſes he went through, and Perils by Sea and Land, for the diſcharging himſelf of that Concern, that was laid upon him, which he did in great Boldneſs and Sincerity. He was made to rebuke Deceit, and place Judgment upon it, where he met with it, the Lord that called him, ſtood by him, and guided him by his Wiſdom. He was zealous againſt all* Pride *and* Superfluity, *and hammer'd it down, not ſparing the guilty; yet one who loved* Decency *and* Cleanneſs, *knowing Truth led to it.*

He

He was made uſe of to rebuke many Filthy and Unruly Spirits both in Europe *and* America, *eſpecially the* Ranters *in* New-England, *who were* Filthy, Brutiſh *and* Beaſtly, *under Pretence of* Sanctity *and* Holineſs. *He had a hard part of the* Work *committed to his Share (yet the Lord furniſhed him throughly for it) and was bent in his Mind to get it done, while he had time, labouring to ſtir up all, to make uſe of time, while they had it.*

The Lord raiſed him up, and made him what he was, that was Good, and hath taken him to Himſelf, who is able by his great Power to raiſe up others, to carry on his great Work of Reformation *in the Earth, to his own Glory, and Man's Salvation. I deſire the Lord may bow all by his Power into faithful Obedience to Him, even unto* Death, *that he may give them a Crown of* Life.

James Dickinſon.

Be thou Faithful unto Death,
and I will give thee a Crown
of Life, *Rev.* 2. 10.

The

The TESTIMONY of *John Bousted*, concerning *William Edmundson.*

MY *Acquaintance with him for many Years was such, that I loved him* dearly, *and honour'd him* truly, *as one that* ruled well in the Church of Christ, worthy of double Honour for his Service sake, he was endued with a large Gift for the MINISTRY, and preached the Everlasting Gospel freely, as an **Undaunted Warriour of the Lamb,** bold in Asserting, and valiant in Suffering for the Testimony committed to his Trust, and Skilful in his Ministry, to divide the Word aright, clear sighted and deep in Divine Things, and greatly Instrumental in gathering many to the Truth, and in setling of Meetings in divers Places, and zealously concern'd for the Promoting of *Christian Discipline* in the gathered Churches, that all might be preserv'd in the comely Order of the Gospel, and especially that his Brethren in the Ministry, and other gifted Elders for Government in the Church, might walk circumspectly without Blame or Rebuke. In all things adorning the Gospel of *Jesus Christ* as good EXAMPLES to the Flock.

Some were pleas'd to call him the GREAT HAMMER *of* Ireland, *because of his powerful* Ministry

for

for having known the WORD *of the Lord, as an* Hammer *and a* Fire *to break and diſſolve his own Heart, which no doubt had been hard, when concerned in outward War, (of which ſee a further Account in his following* Journal, *he by the ſame* WORD *of God, was made as an* Hammer, ſharp Inſtrument *and* Ax *in the hand of the Lord, whereby many were broken and cut to the Heart.* Yea! *ſome, like the* Tall Cedars *and* Strong Oaks, *were hewn down by the Power of the* WORD *that dwelt in him; he was as a* FLAME *againſt Evil, and Inſtrumental in turning many to Righteouſneſs. I can but hint a little of the Services of this* Good Man, *and* Worthy Elder *in the Church of Chriſt, but ſhall refer to other Teſtimonies, that may be given of him by ſuch as are more capable thereof, and to the* Journal *of his Travels for a further Account concerning him, who having done a good Day's Work, hath received his* REWARD *and enter'd into the* Reſt prepar'd for him; and for all them that love and fear the Lord.

May it pleaſe the Lord of the Harveſt, to raiſe up other Faithful Labourers therein, for the Harveſt is great, and ſuch Labourers but a few.

John Bouſted.

A BRIEF TESTIMONY concerning my Dear, Deceased Friend, *William Edmundson.*

HE *was a Man, whom I so dearly and tenderly lov'd for those Virtues that dwelt in him, that few of our Ancients were a more frequent Epistle in my Remembrance than he. The Foundation of which Love, was the* Rock of Ages, *that had made him so serviceable in his* now Israel, *whom He hath brought out of Captivity, and chosen to be His People through* Christ Jesus, *to experience His Reign and Kingdom: By whom also this my entirely Beloved Friend was sanctified, and made Instrumental, Yea! a* Co-worker *amongst many Brethren, to shew to Mankind the Way to Salvation. And verily (to me) being dead, he speaketh. His* Valour *for Truth,* Nobility *before it's Enemies, his godly and holy* Zeal *against Impiety and feigned Holiness, his incessant* Labours *and* Travels *both by Sea and Land, to gather to* Christ, *and that the Churches gathered might be rooted and grounded in him, confirms me that he was a* MAN OF GOD, *and faithfully served Him in his Time. I may say (because I believe it) the* LORD spoke by him, *and* His Word was in his Mouth, *indeed to me he seem'd to be as a* BOANERGES *or* Sun of Thunder; *his* Ministry *was so* powerful *in the* Demonstration of the Spirit: *Furthermore, his Pious and Fervent* Zeal

to plant a helpful Diſcipline amongſt the Churches both in his own and other Nations, much manifeſted his Love to God and His People, and that the ANOINTING *dwelt in him,* Dominion and Praiſe to God the Sanctifier, *Amen.*

I further teſtifie with the Apoſtle Peter, *that* no Man can do the Work of God, nor ſpeak as His Oracle, but as he doth it by the Ability God giveth, being only as a Steward of the manifold Grace, that God in all things may be glorified, through Jeſus Chriſt. *In which Ability it was evident, this my honoured Friend miniſtred to the Saints, of which I (with many more weightier Brethren) am a Witneſs, and incline to commemorate a particular Inſtance,* viz. *At* Hartſhaw *in* Lancaſhire (*where I was preſent*) *the* LORD *made uſe of him as His* Trumpet, *to give a certain Sound to Admiration, then expreſſing that,* that Morning the WORD of the LORD burned in him as a Fire, by which WORD not only the tender-hearted were quickned, but the Negligent and Obdurate awakened to profitable Conſiderations of their miſpent Time: *Alſo a Signal Token, of his Love to his Country-Men, did appear by his prudent Acting to obtain a* Meeting *in his deceaſed Father's Houſe, where (that I know of) was never any kept before that time,* viz. *near* Kirby-Steven *in* Weſtmorland, *which Meeting was obtain'd and held by himſelf, and was of a good Report and Service in the Country. And Friends in theſe Parts ſince that time having often had Meetings (at the above mentioned* Kirby) *God has been pleaſed to bleſs that good Undertaking, begun by our*

Deceased Friend William Edmundson, *with that happy Success, that some have been there convinc'd and turn'd to Him the Almighty Lord, our* Shield *and* Sanctuary; *unto whom shall Renown be given, Praying, that He may be pleased* to order (by his Wisdom) our Conversation aright; that we may honour Him in our Earthly Tabernacles, and that he may raise up many such, to bear the Ark of the Testimony before the Brethren, as our Ancient Deceased Friends have done, not loving their Lives unto Death for Jesus sake: *So to God the Father, with his Son Jesus Christ, be ascribed Praise and Glory, World without End.*

Christopher Winn.

From *Sedbergh* in *Yorkshire* in GREAT-BRITAIN, the Nineteenth of the Second Month, 1714.

Benjamin

Benjamin Holmes, his TESTIMONY concerning that Honourable Servant of Christ *William Edmundson*.

OUR *Dear Friend, whom it hath pleased God to remove from us, was a* very heavenly minded Man, *and one that was* deeply concern'd *for the Glory of* GOD, *and the Good of Souls*; *He was an* able Minister *of the Gospel, and laboured abundantly therein, and his Labours were made very effectual to many*; *the* Care of the Churches was much upon him, *and he was greatly concern'd, that* Sion might arise and shake herself from the Dust of the Earth, and put on her Beautiful Garments, that so she might shine forth in her Glory and Beauty. *I am* inwardly *thankful in my Soul unto the Lord for raising of him up, and that he was pleased so to prolong his Days for the Benefit of his* Church *and* People. *For through his Faithfulness, he was made a great Blessing to the Church of Christ in many Respects, and I believe, that* Children *yet* unborn *shall be made to bless God upon his Account. It is matter of great Rejoycing to me and many more, that as the Lord made him so eminently serviceable in his Hand, He was preserved in Faithfulness unto the End of his Days.*

In a Letter, I had from him some time before his Departure, he signified that he was well in the Lord Jesus Christ, by whom his Inward Man *was renewed Day by Day, and that the* Lord *was his* SONG and his STRENGTH. *Thus this good Man after he had passed through many and various Exercises, that he met with upon the Account of that* Holy Testimony, *the Lord had called him to bear, was made* to rejoyce and triumph in Him, in whom he had believed. *The*

The Removal of this Faithful Elder, *with ſome other* Faithful Witneſſes *of late, is no ſmall Loſs to the Church of Chriſt,* Oh! *that the Senſe thereof may have a* very deep Impreſſion *upon all our Hearts, that we may* inwardly wreſtle *with the Lord, to raiſe up many faithful Labourers in their ſtead.*

And now, Dear Friends! *You that are brought to be acquainted with that Divine Power, by which many of our* Worthy Friends, *that are taken from us were ſo excellently qualified, and fitted for the* Work, *unto which they were call'd,* there are STRONG DESIRES in my Soul, *that* you may wait in deep Humility of Soul before the Lord, to feel the ſame Divine Power to fit and qualifie you, that ſo ye may come up in their places, who have faithfully ſerved the Lord in their Generation.

And, as many of you know, that this TRUE PROPHET *of the* LORD *propheſied before the late Troubles, that* God would dung the Earth with the Carcaſſes of Men, *which has ſince been fulfilled; So I would likewiſe put you in Mind, how he hath propheſied ſince the late Wars of* another Diſtreſſing Time, that is like to come, if the People be not humbled; *which Prophecy I believe in the Lord's time will be fulfilled, if not prevented by Repentance. Therefore* prepare to meet your GOD, O *Iſrael!* and ſee that ye abide in your Tents, *leſt through your going out into thoſe things, that provoke the Lord to Anger, ye be cut off with the Wicked. Oh!* That we, that the Lord in loving Kindneſs and Mercy has been graciouſly pleaſed to viſit, may be ſo preſerved in Faithfulneſs unto the End, that in the *winding up* of our time here, we may have a part in that Kingdom of Reſt and Joy, into which this our dear Deceaſed Friend is already entred,

Is the ſincere Deſire of your Friend,

Benjamin Holmes.

From Liſmoyne, *in the County of* Weſtmeath, *in* IRELAND, *the* 15th. *of* 2d. *Month,* 1713.

A

A SHORT TESTIMONY concerning *William Edmundson.*

HAving *a Concern upon my Spirit, to write a few Lines concerning that Ancient, Honourable and Faithful Elder* William Edmundson. *I teſtify, He was a Man that I dearly loved and honoured in the Truth, ſurely he was Worthy, being Faithful; a* valiant Man *for the Lord he was in his Day, even* One *of the* Valiants *of* Iſrael, *and that in the* Firſt Rank, *that would not turn his Back on Truth's Enemies; he was Manly, of a good Preſence, but would often be tender'd and broken in Spirit, even as a* Child, *when Truth* ſuffered, *he* ſuffered; *when it* rejoyced, *he* rejoyced; *He was* pleaſant *in Converſation, but of an* awful *Preſence; his Countenance* grave *and* ſolid, *that it both adminiſtred Reproof and Comfort; his Miniſtry* powerful *and* ſearching, *in Prayer* fervent, profound *and* prevailing, *ſo that many times he made the* Drooping *and* Heavy-hearted *to rejoyce.*

His Care for the Church was very great, and after the late Troubles, he had a more than ordinary Concern for the ſetling of Friends, and that they might be near Meetings; but his great Concern was, that Friends might be preſerved out of the too eager Purſuit after the Riches of this World; *which Concern expoſed him to the Cenſure of ſuch, as did not well conſider their own Good, and was ſomewhat the Cauſe of his meeting with* great *and* hard Exerciſes. *Yet through all the Lord ſtood by and preſerved him to the End of his Days, a* Faithful Teſtimony-bearer *for the Truth, he*

was

was made a Bleſſing to Friends in this Nation on ſeveral Accounts. He would often ſay, " *That* the Love and too " eager Purſuit of Riches and Greatneſs of this World " was the chief Engine the Enemy of Truth had to " hurt us, as a People, and often warned Friends to be aware of it: *And through Mercy many do reap the Benefit of his* Fatherly *Care, and* tender *Advice, for the Good of all.*

His Concern was great, that Love and Unity might be preſerved in the Church, and all things kept out, that might have a Tendency to lay waſt, or hurt the Proſperity thereof: *So having ſerv'd his Generation in Faithfulneſs, and attained to a good Old Age, is gathered to his Reſt, far above the Reach of his Perſecutors, for he had ſuffer'd much on* Truth's *Account, and (as he would often ſay) to keep his* Teſtimony *clear in all the Branches thereof.*

William Sandwith.

Ballynacarrick, *the Fourth of the Third Month,* 1714.

ERRATA.

In the Introduction.

Pag.	Line	For	Read
32	1	*Coveteouſneſs*	*Covetouſneſs*
34	27	*Unſavory*	*Unſavoury*
39	1	*Lovingly*	*Livingly*

In the Journal.

4	26	*Hearing*	*to hear*
29	6	*bid*	*bidding*
34	12	*had*	*and had*
40	13	*Morris*	*Maurice*
43	9	1666	1669
44	22	*Authori y*	*Authority.*
46	*marg*	*Mal.* 10	*Mat.* 10

Pag.	Line	For	Read
59	15	*I*	*tho' I*
77	29	*who*	*He*
84	14	*plucking*	*who plucks*
87	3	*come yet*	*yet come*
next	90 p.	95	91
125	*marg*	1682	1690
127	13	*when*	*ſo that*
151	26	*but by the*	*but the*
178	10	*with*	*was with*
163	6	*following 8th Month*	*8th Month following*
195	14	*came*	*we came*
237	15	*had*	*we had*
241	7	*come*	*came*
314	9	*ſavers*	*ſavours*

A JOURNAL OF THE LIFE OF *William Edmundson.*

SECT. I

Giving an Account of his Birth, Parentage, Trade, Marriage and Convincement, &c.

I Was Born at *Little-Musgrove* in *Westmorland*, in the *North* of *England*, in the Year, 1627. my Father and Mother's Names were *John* and *Grace Edmundson*; my Father was well accounted of amongst Men that knew him, and Religious in what he knew; I was the youngest Child of Six my Parents had, my Mother died when I was about Four

1627.

Little-Musgrove *in* Westmorland, *the place of* W. E's. *Birth.*

1650. Years Old, my Father alſo when I was about Eight Years Old; we were left to the care of my Uncle my Mother's Brother, who uſed us hardly, and my Brothers and Siſters left him, but I ſtaid with him ſeveral Years being young; my Eldeſt Brother, who was Heir to the Eſtate my Father left, when he came to the Age of Twenty One Years, with my Eldeſt Siſter's Husband went to Law with my Uncle about our Portions and other Injuries and Wrongs; and they ſpent much Mony.

In thoſe times I went through many Hardſhips and Exerciſes of divers kinds, after ſome Time ſpent, York. I was bound Apprentice in *York* to the Trade of a *Carpenter* and *Joyner*, where I lived ſome Years, in which time the Lord began to work in the hearts of many People in that City, ſo that great Openings in the things of God were both in Preachers and Hearers; then the Lord began to viſit me with his Judgments, and to ſet my Sins before me; many times I was under great Exerciſes concerning my *Salvation*, alſo about *Election* and *Reprobation*; ſo many things wrought mightily in my mind about Religion, that I was often brought very low in my Spirit, and at Publick Worſhip in the *Steeple-Houſe* at times the Lord's Judgments would Seize upon me heavily; one time in the Publick Worſhip the Hand of the Lord was ſo upon me, that I ſhed ſuch abundance of Tears with weeping and bewailing my wretched State, that the Prieſt and Congregation took notice of me, but none did direct me aright to the *Phyſician* that could heal my wounded Spirit.

Great Openings concerning the things of God amongſt People.

About

About this time I went into the Parliament's Army, and there continued part of the War betwixt the King and Parliament, and when that was over I went into *Scotland* under *Oliver Cromwell* in the Year 1650. and the Lord began afresh with me, and many times His heavy Judgments would seize upon me, and bring me low in a consideration of the State of Life I lived in, and what the End would be; and sometimes his Mercies would spring in my Heart to my great Refreshment, and cause Tears of Joy and Gladness; but I knew not the Secret Hand that was dealing with me, neither met I with any that did inform me, although in the Army we had many High Professors of Religion; and sometimes when I had been on Service most of the day, and lying down in my Tent at Night, then would arise in my Mind the eminent Dangers I had passed that Day, and the narrow Escapes my Life had, and what would have become of my Soul, if I had fallen in that Uncertainty of my future Happiness, with Resolutions to turn to the Lord by Repentance and Amendment of Life; but when Action presented, which I was active in at that time, I got over it again in my Vanity.

1650.

Parliament's Army.

Scotland. 1650.

High Professors of Religion in the Army.

In the Year, 1651, the *Scotch* Army marched for *England*, we followed and engaged them at *Worcester*, and overthrew their Army, after the Fight I was troubled in Mind for my Vanity, for the Lord preserved my Life still, but I fled from Judgment and made merry over God's Witness in my Conscience, which testified against me; from thence we were commanded to the *Isle of Man*, which was delivered to us, and in Two Weeks time returned to *England*

1651.

The Scotch Army march'd for England, *and over-thrown at* Worcester.

Isle of Man. Derbyshire, Chesterfield, *&c.*

Various Reports of the Quakers.

1651. *land*, and Quartered in *Derbyshire* at *Chesterfield*, and Towns thereabout; at which time the common Discourse of all sorts of People was of the *Quakers*, and various Reports were of them; the Priests every where were angry against them, and the baser sort of People spared not to tell strange Stories of them, but the more I heard of them, the more I lov'd them, yet had not the opportunity to speak with any of them.

Chesterfield. One Market-day at *Chesterfield*, I was in a Tavern with others of my Companions, and Two Women of the People called *Quakers* spoke of the things of God to the People in the Market; I did not hear of them until they were gone, but the Priest of the Town and several with him abused them, when they had done, they came to the Tavern, into the Room where I and my Companions were, it being a large Dining-room, where the Priest boasted of what he had done to the Two Women, thinking we would praise him, but I lov'd Hearing of the Women and hated his Behaviour towards them.

A Priest boasted of his Abusive Behaviour to Two Women.

A young Man, a Merchant then present [who frequented my Company, and would often speak of the said people (called *Quakers*) and say *their Principles was the Truth*] hearing the Priest boast of his abusive Behaviour to the said Two Women, answered and said, *It was a poor Victory he had gotten over Two poor Women*; at which the Priest was very angry, and began to storm; my Spirit rose against him, I started up from my Seat, and asked the Priest and them with him, *If they came to quarrel*, saying, *If they did, they should have enough*; but the Priest answered,

swered, *No, not with you Sir.* I bid them leave the Room, which they presently did, but these things came close to me, and the more I heard of this People, the better I lov'd them, and earnest Desires sprung afresh, that the Lord would shew me the way of Truth. 1652.

After some time spent in divers Exercises, we marched again for *Scotland*, at which time I had a charge of some Men for Recruiting other Companies then in *Scotland*, I marched them with our Regiment, and delivered up my Charge in *Scotland*, then left the Army, and came back for *England*, visited my Relations in the *North*, from thence rode into *Derbyshire*, and married a young Woman, unto whom I was contracted before. After some time I was about to Settle in *Derbyshire* in the way of Shop-keeping, at which time my Brother, who was a Soldier in *Ireland*, came into *England* to see his Relations, who highly commending *Ireland*, perswaded me to go live there, which I with my Wife concluded to do; the Troop my said Brother Served in Quartered near *Waterford*, we proposed to our selves to settle a Trade of Merchandize in *Waterford*, and to live at a place Two Miles from it, where we could pass and repass in our Boar, promising great matters to our selves and Religion besides: So with this Result, when my said Brother returned, I sent with him a little parcel of Merchant-goods, and not long after I, my Wife and Servant went for *Ireland*, with a larger quantity of Merchant-goods, we came through *Westmorland* to take leave of our Relations, and some of them went with us to *Whitehaven*, where we took Shipping, and Landed at *Dublin*. Now

Scotland.

Darbyshire. W. E. Married.

Waterford.

Westmorland.

Whitehaven. Dublin.

1653. Now were all our great Promiſes come to nothing, and the Lord, that had been often ſtriving with me both in Mercy and Judgment, had other Service for me, which I knew not of, and was a meer Stranger unto. For at *Dublin* I expected that my Brother had made ſome preparations for us and our Trade, but inſtead thereof, the Troop and he with it were marched into the *North*; I wrote to him and gave him an account we were Landed; in the mean time I was ſtrongly importun'd to ſettle in *Dublin*, Trading being then very brisk, and Houſes on eaſie Terms, it being not long after the Plague; but I was prevented by a Secret Hand that I did not then know; who preſerv'd me from the Deceitfulneſs of Riches, which according to all probability I had been laden with, as with thick Clay, and thereby been hindred from the Lord's Service, as ſome others are.

When my Brother had received my Letter, he came to *Dublin* with Horſes to take us into the *North* to *Antrim*, where their Troop was to Quarter, there I took a Houſe, and my Brother dwelt with me; the Officers of the Troop were very kind, they would have had me ride in the Troop, and receive conſtant Pay, yet might follow my own Buſineſs, and be Duty-free; for they would procure an Order on their own account, none being then admitted into Troops without the General's Order; But I refuſed, and would not accept of their kind offers. For my Inclinations were after Religion, and my Conſcience began to be awakened by the Lord's Hand of Judgment mixed with Mercy, which preſerved me.

Antrim,

I ſoon ſold thoſe Goods I brought over, and forthwith went for *England* to buy more; then coming into the *North* of *England* amongſt my Relations, at which time *George Fox* and *James Naylor* were in that Country; *James Naylor* having a Meeting about Three Miles from where I was, I went to it with my Eldeſt Brother *Thomas*, and another Kinſman, having an earneſt Deſire to have Converſe with ſome of that People, retaining a Love and believing well of them, ~~from the Firſt hearing the Report of them,~~ ſo was glad of this opportunity, and we were all Three convinced of the Lords bleſſed * Truth. For God's Witneſs in our Hearts anſwered to the Truth of what was ſpoken, and the Lord's former dealings with me came freſh into my remembrance. Then I knew it was the Lord's Hand that had been ſtriving with me for a long time; this was in the Year, 1653. 1653.

North of England. G. F. *and* J. N.

* W. E. *and Two more Relations convinced of the Truth.*

Then began my Underſtanding to be opened, and many Scriptures were brought to my remembrance, which I had often read, yet underſtood them not; but now being turned to a meaſure of the Lords Spirit manifeſted in my Heart, which often had reproved me for Evil in my Ignorance; I knew it was the Truth which led into all Truth, agreeable with the Holy Scriptures of the Law and Prophets, Chriſt and his Apoſtles, and I thought all that heard it Declar'd, muſt needs own it, it was ſo plain to me; a few days after I was thus far convinced of the bleſſed Truth, the Lord's Power ſeiz'd upon me through his Spirit, whereby I was brought under great Exerciſes of Mind and Spirit; yea! all my parts came under this Exerciſe, for the Lord's Hand was mighty

1653. mighty upon me in Judgments mixed with Mercies; so that my former ways were hedged up: But I loved the Lord's Judgments, for I knew I had sinned against him, and must be purged through Judgment; and though under this Exercise of Conscience towards God, yet I did my Business in *England*, and Shipped my Goods to be Landed at *Carrickfergus* or *Belfast*.

Carrickfergus, or Belfast.

SECT. II.

Reciting several difficult Exercises he went through both Inwardly *and* Outwardly, *betwixt his Convincement, and the Setting up a Publick Meeting at* Lurgan.

Self-reasoning at the Sea.

WHilst I was at Sea, Self reason'd strongly to save the Duty of my Goods, for I had an opportunity to do it, the Troop my Brother belonged to Quartering at *Carrickfergus* and *Belfast*, who would have helped me Night or Day; but I durst not do it, my Conscience being awakened to plead for Truth, Justice and Equity; yet there was a great Contest betwixt Conscience and Self, and in this conflict many Scriptures were opened in my Understanding, That *Duties and Customs ought to be paid*; and though Self strugled hard for Mastery, yet at last was overthrown, and the Judgment of Truth prevail'd.

Duties and Customs ought to be paid.

I

I landed at *Carrickfergus*, there a Trooper readily lent me his Horſe, and I rode that Evening home to *Antrim*, where my Wife lived; when I came to the Door, my Brother came forth to ſalute me with his uſual Compliments; but the Lord's Power ſeiz'd upon me at that Inſtant, he was ſtruck amaz'd, went in, and ſat down ſilent. I was much broken in the Power of the Lord before them, and my Brother made no oppoſition, but received the Truth and joyned with it. 1653. Carrickfergus, Antrim.

I returned to *Carrickfergus* to bring my Goods a-ſhore, but the Officers required an Oath to the Truth of my Bills of Parcels, and (not ſuffering them to come a ſhore without it,) would have ſeized upon my Goods. I told them, *I could not Swear, it was contrary to Chriſt's Command*, which ſeemed a ſtrange thing to them, having not met with the like before; but the Lord's Truth and Teſtimony was precious to me, and after ſome time with much difficulty I got an Order to bring my Goods to the *Cuſtom-Houſe*; my Deportment to the Officers and others herein, was a wonder to them, and cauſed much Diſcourſe and various Rumours to be ſpread of the *Quakers*, and of me in particular. Carrickfergus. *Rumours ſpread of the Quakers.*

After I came home with my Goods, the Lord's Hand was heavy upon me day and night, ſo that I travell'd under a great War and Conflict betwixt Fleſh and Spirit, and was much caſt down with Sorrow and Trouble of Mind, but none there underſtood the cauſe of my Sorrow and Trouble, or gave a word of Comfort to eaſe me; I would have gone far for the company of an experienc'd Friend. My Sleep de-

1653. parted from me, and many times in the Night in great trouble of Mind, crying and weeping I wiſh'd for Day, and when Day came my Sorrows remaining, I wiſh'd again for Night. In this reſtleſs State I had none that had trod this Path to Converſe with, ſo that the Rumour of my Condition ſpread abroad amongſt the Profeſſors; many would come to gaze upon me, jangle and contend againſt Truth, and ſome would ſay, *I was bewitcht*, others, *I was going mad.* So Talk and Rumour concerning me ſpread a great way amongſt People.

Major Bousfield *from* England.

About this time one *Miles Bousfield*, came from *England* to *Ireland*, at whoſe Houſe *George Fox* had been, he had been in ſome degree Convinced of the Truth, and came away upon it: He was a great Talker of Religion, but an Enemy and a Stranger to the Croſs of Chriſt; who hearing of me and of the Exerciſe I was in, came to ſee me, I was not at home when he came, but he talked to my Wife, and ſpake well of the *Quakers* and their Principles; ſeeming to be mighty glad, that he had found ſuch a Companion as I was in this Nation, and the Comfort we ſhould have of one another.

When I came home, my Wife told me of his being there, and the Diſcourſe he had with her, which I was glad to hear of, and ſoon took my Horſe and rode Twelve Miles to ſee him, and ſtaid with him all Night; he talked abundance of *Religion*, and of the *Inward Work of God in man by his Spirit*, and ſpoke well of *George Fox* and *James Naylor*, and of their Doctrine, which I liked well, but ſaid, *he knew thoſe things before he ſaw or heard them*, and ſpake much of his

his Knowledge of God and Chriſt. I ſat in ſilence with Attention to hear him, for I was caſt down, poor and low in my Spirit, yet glad I had met with ſuch a knowing Man in the Things of God, and his Work in Man by his Spirit, to adviſe me in my great Troubles of a wounded Spirit. So he adviſed me *to be chearful and merry, and not to look at thoſe inward Troubles, that bow'd me down, which was the Enemy's work to lead me into Diſpair, and deſtroy me by ſwallowing me up in much Trouble; and as it was plainly manifeſt, that God had a love for me, to make me a choſen Veſſel of Mercy, he would love me to the end; and nothing in me could hinder his Love, or fruſtrate his Will.* Miles Bousfield's Advice.

This Doctrine healed me without the Croſs of Chriſt, or Self-denial; which anſwer'd my Will and Carnal Deſires. For I lov'd the Truth which I was convinced of, and would have had it together, with my Carnalities, Fleſhly Liberties, Worldly Pleaſures and Profits; ſo when the Lord's Power would riſe to bow me down under his Croſs, I would reaſon againſt it with thoſe Arguments afore-mentioned, and thereby would get from under Judgment; but this Eaſe and ſleight Healing laſted only about a Week. For the Lord would not leave me ſo, praiſed be his Name for ever! whoſe merciful Hand preſerved me, and Power took freſh hold of my Heart and Inward Parts, which bowed me under his Judgments, and opened the Eye of my Underſtanding, plainly ſhewing me, there was that alive in me, that muſt be Crucified, which oppoſed the Will of God.

Major Bousfield's sleight Cure marr'd.

Then I saw where *Bousfield* was, and all of his Spirit, and the Wounds of my restless Spirit were opened wider than before, and Major *Bousfield*'s sleight Cure was all marr'd, and the false Rest he set me in taken away, I having none now to trust unto, but the Lord for Council and Information, whose Care was greatly manifested for my Preservation, Redemption and Information, through many Temptations and deep Afflictions that did attend me many ways, with many Opposers and Contenders. I was weak, but the Lord's Strength was perfect in Weakness, and his Spirit and Power encreased in me through Obedience to the Cross of Christ, wherein I was daily exercised, and thereby grew into acquaintance with the Lord's Work, to make me a Vessel for his purpose.

W. E. removeth into the County of Ardmagh.

In the Spring following, I removed with my Family from *Antrim*, to live in the County of *Ardmagh*, there took a House and Grazing for my Cattle, and kept a Shop of some Merchant-goods, where I became the Talk and Gazing-stock, of, and to the People; Professors watched me narrowly to get occasion against me, and the Principles of Truth I professed, but the Lord strengthned me in my watch over my Words and Deeds, so cut off occasion from them, that sought occasion against the Truth and me.

Plain Speech, &c. Offensive to People.

In those days to use the true, plain and proper Speech, as *Thee* and *Thou* to a single Person, and keeping on the *Hat*, were strange things to People, and few could suffer them to be used on occasion; but would reflect in abusive Words, and sometimes use

uſe Blows, or throw Stones. The keeping to one Price in ſelling of Goods, and to the Firſt Asking without Abatement, was a great Stumbling block to moſt ſorts of People, and made them ſtand at a diſtance from buying for ſometime, until they ſaw further into the Juſtice of the manner thereof. All things were rough and rugged in the World, and the Croſs of Chriſt was Fooliſhneſs and a Stumbling-block to them.

Plain Language & Dealing very offenſive.

My Exerciſes and Tryals both *within* and *without* were many, and of divers Sorts beyond what I can expreſs. The Lord's Judgments clave cloſe to me, I was made to love them, and willing to wait upon the Lord in the ways thereof. Sometimes when the Lord's Hand would be eaſie with me, I would be afraid leſt he ſhould with-draw his Hand, then my Deſires were to the Lord not to ſlacken his Hand, but to ſearch me throughly, for his Judgments were become ſweet to my Taſte, which he many times mixed with Springs of Mercy to my Joy, and Comfort; and Buſineſs in the Affairs of the World became a Trouble to me, though there were Preſentations and Opportunities to get Riches, either by Trading, taking Land by Leaſe, Mortgage or Purchaſe, which I was able to have done.

Worldly Affairs a Trouble to W. E.

My Brother being convinced of the Truth, as before, my Wife, he and I met together twice a week at my Houſe, in a while after Four more were Convinced, and then we were Seven, that met together to wait upon God, and to worſhip Him in Spirit and Truth; the Lord's Mercy and Goodneſs were often extended to us to our Comfort, and Confirmation in the Appearance of his bleſſed Truth received in our Hearts.

Meeting ſet up at Lurgan.

SECT.

SECT. III.

Of his First Publick Ministry, his Visit to G. Fox *in* England, *the Setling a Meeting in* Dublin, *his Imprisonment at* Ardmagh, *and Dispute with a* Priest *and a* Justice *of the County*, &c.

1655. John Tiffin *came into Ireland.*

SOmetime after this, *John Tiffin* was moved of the Lord to come into *Ireland* in Truth's Service, he came to my House, abode a while, and sat with us in our *Meeting*, sometimes speaking a few Words, which were edifying, then began a Concern to come upon me to travel with him to some Places, tho' he had few Words, yet very Serviceable, our going abroad to Fairs and Places of Concourse of People put many to enquire into the *Quakers* Principles and Religion, and sometimes we had Discourses with Professors, but People in general were very Shy and Fearful of us, lest they should be deceived. For the Priests perswaded the People against us, by telling them Stories and Lies, which the Priests in *England* had forged and sent abroad; too many to mention here, neither is it needful, being printed in several Books with Friends Answers to them.

Belfast. At this time, but few would lodge us in their houses; at *Belfast* (that Town of great Profession) there was but one of all the Inns & Publick Houses that would lodge any

any of our Friends, which was one Widow *Partridge* who kept a Publick-Houſe, and received us very kindly; there *John Tiffin* lodg'd, often endeavouring to get an entrance for Truth in that Town, but they reſiſted, ſhutting their Ears, Doors, and Hearts againſt it. 1655.

Near this Town there dwelt one —— *Laythes*, who promiſed to let us Meet in his Houſe, and the day was appointed; accordingly we came there, that is *John Tiffin*, my Brother, and I; but when we came, the Man was gone from Home, as they ſaid, we ſuppoſed on purpoſe, that we might not Meet at his Houſe; his Wife was a proud Woman, and would not ſuffer us to Meet there; ſo there were a little from that Houſe in the great Road, Three-lane-ends that met, there we three ſat down and kept our Meeting; People came about us, we were a Wonder to them, and ſomething was ſpoken to direct their Minds to God's Spirit in their own Hearts. Theſe Exerciſes, though in much Weakneſs and Fear, ſpread the Name and Fame of Truth, and the Minds of many Honeſt People began to enquire after it; and to ſee the Reports that the Prieſts had told them of us, were falſe, which made them more deſirous to hear us, and ſome were added to our Meeting at *Lurgan*, then kept at my Houſe. *A Meeting at Three Lanes end.*

Soon after *John Tiffin* went for *England*, but our Meeting encreaſed, and ſometimes the Lord's Power and Spirit would move in me, to ſpeak ſome few Words in Meetings, which I did in fear, being under a great concern, leſt a wrong Spirit ſhould get entrance and deceive me in the likeneſs of an Angel of W. E's. *Firſt Miniſtry.*

1655. of Light, for I was ſenſible of my own Weakneſs. Now ſeveral gathered to our Meeting, and were convinced, and received the Truth; ſo we got Meetings in ſeveral Places, there being great Openneſs amongſt People.

About this time I had ſome drawings on my Spirit to go for *England*, and to ſee *George Fox*, whom I had not yet ſeen; ſo I went over and met with him at *Badgley* in *Leiceſterſhire*, where there was a great Meeting of Friends from ſeveral places. When the Meeting ended I went to *George Fox*, and he took notice of me, we went into the Orchard and kneeling down he prayed, the Lord's Heavenly Power and Preſence was there; he was tender over me, I told him where I lived, of ſeveral being convinced in *Ireland*, of the Openneſs amongſt People in the *North* of that Nation, to hear the Truth declared, and of the want of Miniſtring Friends in the Goſpel there; he wrote the following Epiſtle to Friends, which he ſent with me, *viz.*

Viſit to G. F. *at* Badgley *in* Leiceſterſhire.

FRIENDS,

IN that which convinced you, wait, that you may have that removed you are convinced of, and all my dear Friends, dwell in the Life, and Love, and Power, and Wiſdom of God, in Unity one with another, and with God; and the Peace and Wiſdom of God fill all your Hearts, that nothing may rule in you but the Life, which ſtands in the Lord God.

G. F.

He

He bad me when I came to *Ireland*, to go to *Edward Burrough* and *Francis Howgill*, for they were come into the South of that Kingdom in the Service of Truth; ſo, when I had been at *Swarthmore*, and ſome other Places in *England*, to viſit Friends, I return'd to *Ireland*, and read the aforegoing Epiſtle to Friends in the Meeting, there the power of the Lord ſeiz'd on us, whereby we were mightily ſhaken and broken into Tears and Weeping. Now the Prieſts and Profeſſors in the South of *Ireland* were ſo envious againſt Truth, that they got an Order from *Henry Cromwell*, then Lord Deputy of *Ireland*, to baniſh *Edward Burrough* and *Francis Howgill* out of the Nation, and a Guard of Soldiers were order'd to conduct them from place to place, till they were Shipp'd off; but the Guards were loving to them, and ſuffer'd them to have Meetings where they came; ſo that ſeveral received the Truth, and ſmall Meetings were ſettled in divers Places, particularly one in *Dublin*.

1655.

Edward Burrough *and* Francis Howgil.

E. B. *and* F. H. *Baniſhed out of* Ireland.

Meetings ſettled at Dublin.

About this time *Richard Clayton* was moved of the Lord to come for *Ireland*, in the Service of the Goſpel; he came by the Lord's Directions ſtrait to my Houſe, as he himſelf told me, and ſtaid with us ſome Meetings, then was moved of the Lord to travel to *Colerain* and *Londonderry*, I alſo was moved to go with him; he publiſh'd the Day of the Lord in *Colerain*, in the Street, warning all to Repent; we put up ſeveral little Papers which we had written in ſeveral Places, one we put on the Worſhip-Houſe-Door, and the Profeſſors were highly offended, took and baniſhed us over the Water, giving

Richard Clayton.

Colerain.

Londonderry.

1655. charge that no Boat ſhould bring us back. So we travell'd the Road towards *Londonderry*, lodging that Night at a Cabin in the Mountains; the next

Londonderry. day we came to *Londonderry* (we travelled on Foot) and got Two Meetings there, where ſeveral receiv'd the Truth; the Governour was at One Meeting, where he was convinced, confeſſing it to be Truth that we Declared, and whilſt we ſtaid was very loving.

Strabane. Clougher. Omagh. Dungannon. Kilmore. Then we travell'd to *Strabane*, *Clougher*, *Omagh*, and Six Miles croſs to *Dungannon*, ſo to *Kilmore* in the County of *Ardmagh*; ſeveral honeſt tender hearted People lived there-abouts, who had a deſire to hear Friends. We came to a Widow Woman's Houſe, one *Margery Atkinſon*, a tender honeſt Woman, whoſe Houſe I had been at before, ſhe was convinc'd of the Truth, and receiv'd us lovingly: So we had a Meeting there, the tender People there-abouts generally came to Meeting, moſt of them receiv'd the Truth in the love of it in much Tenderneſs; for they were waiting for it. We ſetled a Meeting there, which became large.

Margery Atkinſon.

Richard Clayton *return'd.* Now *Richard Clayton* went for *England*, and about this time there were Two Women Friends from *London*, *Ann Gould* and *Julian Waſtwood*, who came to *Dublin*, and travell'd to *Londonderry*, having ſome Drawings to that Place; after ſome Service for the Lord there, they travell'd to *Colerain*, ſo through the *Scotch* Country, to a place call'd *Clough*, all on Foot in Winter time, wading Rivers and Dirty Miry Ways; ſo that *Ann Gould*, being a tender Woman, was much ſpent, and ſtaid at *Clough*; the Enemy perſwading her that God had forſaken her

Ann Gould *and* Julian Waſtwood *came into* Colerain. Clough.

and

that ſhe was there to be deſtroyed, ſo that ſhe fell into Deſpair; but I knew nothing of them. 1655.

At this time my Brother and I were at a Fair in *Antrim*, being late there, we propoſed to lodge that Night at *Glenavy*, Six Miles on our way homeward. Before we got to *Glenavy*, I was under a great exerciſe of Spirit, and the word of the Lord came unto me, *That my Shop was in danger to be robb'd that Night*; I told my Brother of it, ſo we concluded to travel home, and went about a Mile beyond *Glenavy*; but my Spirit was ſtill under a great Exerciſe, the Word of the Lord moving me to turn back towards *Clough*; whereupon I was brought under a great Exerciſe betwixt theſe Two Motions, *To travel back, and the Service Unknown*, and *my Shop on the other Hand in danger to be robbed*, which brought me into a great ſtreight, for fear of a wrong Spirit. I cry'd to the Lord in much Tenderneſs of Heart and Spirit, and his Word anſwer'd, *That which drew me back, ſhould preſerve my Shop*; ſo we went back to *Glenavy* and lodged there, that Night I ſlept little, becauſe of many Doubts about the Concern; on the other hand I durſt not diſobey, for I knew the Terrors of God for Diſobedience. Glenavy. Clough. Glenavy.

The next Morning my Brother went home, but I rode back to *Antrim*; that day towards Evening I came to *Clough*, took up my Lodging at an Inn, the Country being generally *Scotch* People and *Presbyterians*; when I came into the Houſe I found *Ann Gould* in Deſpair, and *Julian Waſtwood* with her, but when they knew who I was, and heard my Name, (for they had heard *of me* before) the poor diſconſo- Antrim. Clough. Anne Gould recover'd.

1655. lated Woman revived for Joy and Gladneſs, and got up, for ſhe was in Bed overwhelm'd under Trouble of Mind. I ſaw then my Service of coming there, was for her ſake; ſo when we came to diſcourſe of Matters, I told them, *How I was brought there by the good Hand of God, led as an Horſe by the Bridle, to the place where they were*; they therefore greatly Rejoyced, and Praiſed God, the tender Woman was help'd over her Trouble, and ſhe ſaw it was a Tryal of great Temptations ſhe had lain under.

Carrickfergus. Dublin. They had a mind to go to *Carrickfergus*, ſo to my Houſe, and to *Dublin* to take ſhipping for *England*, but neither of them would undertake to ride ſingle; therefore I was forc'd the next day to carry them behind me, firſt one and then the other, when we came in very foul way, I ſet them both on Horſeback, and waded my ſelf through Dirt and Mire in my Boots, holding the [illegible] on Horſeback with [illegible]ands; we came [illegible] that Night and lodged there, the next day I got them to *Carrickfergus*, there leaving them, rode home and ſent my Brother and Two Horſes to bring them to my Houſe.

Carrickfergus.

When I came home, I enquired about my Shop, Whether it had been in danger of Robbing? they told me the Night I was under that Exerciſe about it, the Shop Window was broken down, and fell with ſuch violence on the Counter, that it awaken'd our People, and the Thieves were affrighted and ran away. So I was confirmed it was the Word of the Lord that ſaid, *That which drew me back, ſhould preſerve my Shop*, and I was greatly ſtrengthned in the Word of Life, to obey the Lord in what he required

of

of me; for I was much afraid leſt at any time my Underſtanding ſhould be betray'd by a wrong Spirit; not fearing the loſs of Goods nor Sufferings for Truth, it's Teſtimony being more to me than all other things. When theſe Two Women had ſtaid ſometime at my Houſe and viſited Friends, my Brother ſet them on Horſeback to *Dublin*, ſo they went for *England*. 1655.

Ann Gould, *and* Julian Waſtwood *return'd.*

At this time I travell'd in Truth's Service, for the Lord had given me a Teſtimony for his Truth, in Meetings and Publick Places, ſometimes at Worſhip-Houſes, where I met with rough Uſage, but Truth gain'd ground, many receiv'd it and came to Meetings, we having Meetings in ſeveral Places, and in ſome Places got Meetings ſetled for the Worſhip of God. About this time I was put in Priſon at *Ardmagh* for the Teſtimony of Truth, before the Common Goal was repaired, ſo I was put in a little Room in the Goaler's Ho[illegible]gh I was weak and contemptible in my own Eyes, yet the Lord was with me; his Power and Dread was my Strength and Refuge; I was a Terror to the Goaler and his Wife, for if I had come out of my Room where the Goaler was, he would have hung down his Head, not looking me in the Face; his Wife would ſometimes be tormented, and cry out for my preſence was a Torment to her, though I ſaid nothing.

W. E. *Impriſoned at* Ardmagh.

At this time there came a *Presbyterian* Miniſter out of *Scotland*, pretending to viſit the Churches, there was in his Company one Colonel *Kerr*; this Prieſt

Colonel Kerr.

1655. Prieſt came to the Goaler's Houſe to lodge, for he kept a Publick-Houſe. 'Twas on a Seventh-day of the Week he came; I was then fallen Sick, and in Bed, that Prieſt lodg'd in the next Room, ſo that I could hear what they ſaid; towards Evening many *Presbyterians* came to viſit their Miniſter, and he read a Chapter and expounded it unto them, ſung a Pſalm, and Prayed; after which they left him that Night.

Colonel Kerr's *Enquiry.*

The next Morning early, being the Firſt day of the Week, Coll. *Kerr* came into the Prieſt's Room, and asked him, *What was the meaning of the Apoſtle* John *ſpeaking ſo much of abiding in Chriſt*; and further ask'd, *How we muſt abide in Chriſt?* But the Prieſt did not anſwer him, therefore he was under Trouble and Diſſatisfaction. At this the Lord moved me to riſe, put on my Cloaths, and ſpeak to the Prieſt as he went to his Worſhip, for they paſſed by the Door of my Room; ſo I aroſe and put on my Cloaths, the Lord's Power ſtrengthning me, many of the chief of the *Presbyterians* came to accompany the Prieſt to their Place of Worſhip. I ſtood in my Room-door as he went by, I asked him, *If he were a Miniſter of Chriſt*, he anſwered, *Yes*; then I asked, *What was the reaſon he did not underſtand the Doctrine of the former Miniſters of Chriſt*; but he was ſmitten, and making me no Anſwer, got away.

So I lay'd down again being Sick; the next Morning early Coll. *Kerr* came to my Bed-ſide, ſaying, he heard I was in reſtraint for my Conſcience, adding he was a man of a tender Conſcience, and Sympathized with my Sufferings, therefore came to ſee me,

me, desiring to have some Discourse with me; but he heard I was not well, yet if I would arise he offer'd to help me on with my Cloaths; I told him, *I would rise and put on my Cloaths*, for I felt the Lord's Power strengthning me. 1655.

So he went out of the Room, and this was but an Apology to get an opportunity for the Priest and several of their Elders and Disputants to run me down, and to glory over Truth and Friends. I got up and dress'd my self, presently the Priest, Coll. *Kerr*, Coll. *Cunningham*, and a great many of their leading Men came into the House, more than the Room would hold, I was greatly afraid of my own Weakness for Truth's sake; therefore I pray'd to the Lord in secret for His Aid and Assistance, and He was pleased to fill me with His Spirit, being Mouth and Wisdom to me; so that the Lord's Power and the Testimony of His blessed Truth was over them, the Priest was confounded in himself, being restless, went out and came in several times. When the Priest had done, then Coll. *Cunningham* began with me, he was a Justice of the Peace, and a great Disputant; we discoursed of several Things, too tedious to mention the particulars; but the Lord's Power foiled him, his Mouth was stopp'd and he sat silent; then was my Heart and Tongue full of the Word of Life, to declare the way of Truth to them, and they went away quiet, the Lord's Power and Testimony was over them; everlasting Praises to his great Name! W. E. *disputes with several.*

In this Morning's-Work the Lord heal'd me of my Illness; afterwards I was brought before the Justices of the

1655. the County at the Seſſions, where Juſtice *Cunningham* (before-mentioned) was Chair-man, he had a nimble Tongue, but left the matter, for which I ſuffer'd, and would diſpute about Religion, which I would have avoided, being unwilling to enter there into, knowing my own Inabilities without the Aſſiſtance of the Lord's Spirit and Power, but he urged the Diſcourſe; ſo we went cloſe to it, and he was ſo pinch'd in his own Argument, that he perceived the Court took notice of it, wherefore he grew angry, threatning me with his Authority; but one Juſtice *Powel*, a ſober Man upon the Bench with him, ſtood up and told him, *He did not do fairly with me; For*, ſaid he, *if you will diſpute of Religion, you muſt come on equal Terms, and lay aſide your Authority of a Juſtice, and give liberty to be oppoſed as well as oppoſe.* He commended what I had ſaid, the People ſeem'd to be ſatisfied, and there was a great Appearance of the Country at that Seſſions; after ſome more Diſcourſe, they ſet me at Liberty, for they were aſhamed of my Commitment.

Juſtice Cunningham.

Juſtice Powel.

W. E. ſet at liberty.

SECT.

1655.

SECT. IV.

Of his leaving Shopkeeping to take a Farm in the County of Cavan. *Friends Sufferings encreaſed. He was put into the Stocks at* Belturbet. *His Diſcourſe with the Governour*, &c. *A* Baptiſt *Preacher and Capt.* Morris *both convinced.*

NOW about this time it came weightily upon me to leave Shopkeeping, and take a Farm, to be an Example in the Teſtimony againſt Tythes. For as yet that was not broken through, Few, if any, ſtood in that Teſtimony in this Nation. There was one Colonel *Kempſton*, who was convinced of Truth, though did not join with Friends, he had a great deal of Land in the County of *Cavan*, and other Places, and was deſirous to have Friends live on his Land, promiſing he would build a Meeting-Houſe, and do great Matters to promote Truth; ſo my Brother and I rode to his Houſe in the County of *Cavan*, and treated with him about taking ſeveral Parcels of Land for our ſelves and ſeveral other Families of Friends that would live near us; but for ſometime we could not cloſe a Bargain with him, for he was a hard Man. After a while, the Lord's Power fill'd my Heart; then I was moved in the word of Life, to tell him, *I would take his Land, let him take what he would for it, and make his own Terms*; at which he was amazed: So pauſing

Col. Kempſton.

ſing a little, deſired half an hour to conſider; he walk'd into his Orchard, and in a little time return'd to us, and clos'd a Bargain with us for the Land, on ſuch eaſie Rent and Terms, as we could not have brought him to by Arguments; whereupon ſeveral Families of Friends came with us and ſettled on his Land. We kept a Meeting for the Worſhip of God twice in the Week, in which our Hearts were tender before the Lord, and in his Love near and dear one to another. Now Truth was much ſpread, and Meetings ſetled in ſeveral Places, many being convinc'd and brought to the knowledge of God, were added to Friends; but Sufferings increaſed for not paying Tythes, Prieſt's Maintenance, and towards Repairing their Worſhip-Houſes, for not obſerving their Holy-days (ſo called) and ſuch-like; they fleec'd us in taking our Goods, and Impriſoned ſome of us.

Sufferings increas'd for not paying Tythes, &c.

In thoſe days the World and the Things of it were not near our Hearts, but the Love of God, his Truth and Teſtimony liv'd in our Hearts; we were glad of one another's Company, though ſometimes our outward Fare was very mean, and our Lodging on Straw; we did not mind high Things, but were glad of one another's Welfare in the Lord, and his Love dwelt in us.

Now I was often abroad in Truth's Service, viſiting of Friends, and getting Meetings in ſeveral Places, I was mov'd to travel into *Leinſter* Province, and went from Place to Place as the Lord's good Spirit guided me. I came to *Roſſenallis*, and there met with two Families come out of *England*, convinc'd

Leinſter Province.

Roſſenallis.

vinc'd of the Truth; from thence I went to *Nicholas Starkey*'s near *Athlone*, and had a Meeing there on a First day, several sober People came, and the Lord's Power and Presence was with us.

Nicholas Starkey. Athlone.

From thence I went to *Mullingar*, and lodged there one Night, where was a Trooper that was convinc'd, who rode with me several Miles the next day, and continued coming to Meetings. I came that Night to *Finagh*, but the Inn-keepers in the Town refused me Lodging, for that (they knew) I was a *Quaker*, it was in Winter-time, and cold Weather; so I enquired for the Constable, and they shewed me his House; I told him he must provide me Loding, for I was a Traveller, had Money to pay for what I should have, and had been at the Inns, where they refused me Lodging; he kept an Ale house, and had also refused me, but after much Discourse with him, he told me I must be content with such Lodging as he had for me, I told him, to let me have a Room with a Fire to sit by, and Hay for my Horse, and I would be content: So I alighted, went into the House and there were Troopers drinking, they soon perceiv'd what I was, and began to Scoff, and to ask me many Questions, which I answered in my Freedom; but when I *Thee'd* and *Thou'd* them in our Discourse, they were very angry, and one of them swore, *If I Thou'd him again, he would cleave my Head*; but in our Discourse, when it came in it's place I *Thou'd* him again, and he starting up in Anger, drew his Sword; but one of his Corporals sitting by him stopp'd him, and commanded him to put up his Sword, for there should be no cleaving of Heads

Mullingar.

At Finagh *they refuse* W. E. *Lodging.*

Troopers Scoff at W. E. *and resent his plain Speech.*

One thereupon drew his Sword.

there; ſo cauſed the Troopers to go to their Quarters, but he ſtaid with me diſcourſing late in the Night, and *was convinc'd, being tender*; received the Truth, and came to Meetings.

Belturbet.

About this time we had a Meeting at *Belturbet*, and the Lord's Power and Preſence was with us, but the Provoſt of the Town was an Envious Man, who came with ſome rude People, broke up our Meeting and took us to Priſon, both Men and Women; we were all Night in a very cold place the Women were mightily pinch'd with cold, it being Froſt and Snow; the next Morning he ſet all the other Friends at liberty, but me he put in the Stocks in the Market-place, and People gather'd about me, where I had an opportunity to Preach the Truth to them, which they heard with Soberneſs; were tender and reflected much upon the Provoſt for abuſing us.

Richard Weſt *put* W. E. *into the Stocks.*

Robert Wardell then (being but a Boy) told the Provoſt, *he had ſet a better Man than himſelf in the Stocks, and there was a time when ſuch as he durſt not have medled with me*; wherefore the Provoſt took him and ſet him in the Stocks by me; but his Father ſoon heard of it, and threatned the Provoſt with the Law; for he was then Maſter of the Store, (there being a Garriſon of Soldiers there) ſo *Robert Wardell* was ſoon taken out of the Stocks; who being convinc'd, kept to Truth and with Friends, afterwards became a ſerviceable Man for Truth, and a Preacher of it.

He put alſo R. Wardell *into the Stocks.*

The People were much diſſatisfy'd with the Provoſt; ſo he ſent his Officer to let me looſe, who open'd the Stocks, and bid me *take out my Leg, for*

I

I might go my way; I told him, *I had been grosly abused, and made a publick Spectacle to the People, as though I had done some great Offence, but was not convicted of the breach of any Law; so let the Provost come himself and take me out, for he put me in.* The Provost came and open'd the Stocks, bid me *take out my Leg*; I told him, *No, for he had made me a Spectacle to the People, and I knew no Law that I had broken, but let him take out my Leg that put it in*; so he open'd the Stocks with one Hand, and took my Leg out with the other; his Name was *Richard West.*

W. E. *refuseth to come out of the Stocks until the* Provost *came, who put him in.*

At this time, *Oliver Cromwel* had put forth a Declaration, *That such should be Protected in their Religion, as owned God the Creator of all things, and Christ Jesus the Saviour of Man, and the Scriptures, and several other things mention'd therein*: So the Governour of that Garrison with the Officers and Chief Men in the Town, and abundance of People with them (that fill'd the Court-house) would Try us by the Declaration, whether we and our Religion were under *Oliver*'s Protection, (or not) the Provost was there, and I was sent for in; the Clerk of the Garrison who was then a *Baptist* (but afterwards a Friend) read the Declaration, and I was call'd to answer to the Particulars; I answer'd them so, that the Governour and they with him gave their Judgment, That *We were under Protection, and our Religion was to be Protected.*

Oliver Cromwel *puts forth a Declaration, concerning Religion.*

By which they Try W. E.

Then I call'd aloud, that *they would bear Witness, how long we had been Imprison'd Illegally, and that I sat in the Market-Place in the Stocks wrongfully, and that*

that the Law provided Reparation in ſuch Caſes; ſeveral of the Chief of them offer'd to be Evidence, if we would take the advantage of the Law againſt the Provoſt; he was quite daſh't and look'd very pale. The Governour came from his Seat, and took me by the Hand, ſaying, *He was ſorry that I and my Friends were ſo abuſed, and did aſſure me, he had no hand in it.* I asked him, *Who he was?* he ſaid, *He was the Governour of that Garriſon.* I ask'd him, *Where he had been thoſe Two days, that he did not appear with his Band of Soldiers to appeaſe the Uproar? For I had read in the Scriptures, that at* Jeruſalem, *when there was an Uproar on the like account, the Governour came with a Band of Soldiers and reſcued* Paul *from them, and appeaſed the Uproar; and was it not a ſhame for him, that a* Heathen *ſhould out-do him that profeſt to be a* Chriſtian. He was a *Baptiſt*, and ſo were ſeveral that were in Authority thereabouts. My Spirit was born up in the Power of the Lord, as upon the Wings of an Eagle that day: Truth's Teſtimony was over all their Heads, and my Heart was fill'd with Joy and Praiſes to the Lord; many were convinc'd that day, and ſeveral of them receiv'd the Truth, and abode in it.

The Governour ſorry for the Abuſe done to Friends.

There was one *William Parker*, a Preacher amongſt the *Baptiſts*, he had oppos'd me ſtrongly at a Court a little before this, his Wife was a Friend convinc'd in *England*; ſhe was a Priſoner with us; they liv'd then in the Country, and his Wife not coming home, in the Morning he came to look for her, and finding me ſitting in the Stocks in the cold Winter, in the open Market-place, he was ſmitten to the Heart;

William Parker *a* Baptiſt *Preacher oppoſed* W. E.

Heart; after I had done with them all I was at liberty, and came to Friends with my Heart full of joy. The ſaid *Parker* was with Friends, ſo I asked him, *What he thought of his Brethren to ſuffer us to be thus uſed, and they chief in Command in that Place.* He anſwer'd with Tears in his Eyes, *He was aſham'd of them, that had been ſo long profeſſing and fighting for Conſcience, now to ſuffer Conſcience to be trodden in the Dirt*; he went to them no more, but came to our Meetings, taking up the Croſs of Chriſt, he became an honeſt, zealous Man for Truth, having a publick Teſtimony in Meetings, and died in the true Faith, which Jeſus is the Author of.

Afterwards convinc'd.

There was alſo one *William Morris*, an Elder amongſt the *Baptiſts* in great Repute, Captain of a Company, Juſtice of the Peace, Commiſſioner of the Revenues, Chief Treaſurer in that Quarter, alſo Chief Governour of Three Garriſons; to whom the News of this days work was ſoon carry'd, whereat he was much troubl'd in mind, and told the Meſſenger, who was a Juſtice of Peace, *It was a ſhame for them to ſuffer us to be ſo abuſed*, ſaying, *the time would come, that they would be glad to ſhelter under our Wings.* The Rumour ſoon went amongſt the *Baptiſts*, and to the Court at *Dublin*, that Capt. *Morris* was turn'd *Quaker*; whereupon he was removed with his Company Southward; not long after he was ſent for to *Dublin*, to appear before the General and Chief Officers, many of whom were *Baptiſts*, he was examin'd about his being turn'd *Quaker*, which he did not deny; but Confeſs'd our Faith and Principles, and at that time was diſcharg'd from his Command, becauſe he

Capt. Morris for being turn'd Quaker loſeth his Command.

was

was a *Quaker*; he was a worthy wiſe man, had a Teſtimony in our Meetings, and died in the Faith of Jeſus. I was at *Dublin* at that time when they took his Command from him; he would often ſay, *That I was a great help and ſtrength to him in the Truth.*

Friends Meetings & Sufferings both encreaſe

Now our Meetings encreaſed, and our Sufferings alſo encreaſed; but Friends being Innocent, were careful to keep up Truth's Teſtimony punctually and faithfully; ſo Truth gain'd ground. Now our Landlord *Kempſton* would not confirm our Leaſes according to Covenant, but would impoſe ſeveral things upon us, which Friends would not ſubmit unto; ſo that ſeveral Friends left his Lands, and removed with their Families towards *Mountmelick*; but ſome abode there longer, and kept up a Meeting for Divine Worſhip, twice in the Week.

SECT. V.

Of his hard Impriſonment at Cavan *in a naſty Dungeon. His Speech in Publick Court, Releaſe, and Removal afterwards to* Roſſenallis.

At Cavan W. E. Impriſoned in a naſty Dungeon.

I Was then kept cloſe Priſoner in *Cavan* Goal for the Teſtimony of Truth, in a Naſty Dungeon amongſt Thieves and Robbers, where we eaſed our ſelves in one end of the Dungeon, and the Excrements were very noiſom, the Dungeon being arched over Head; in the day we had the

the benefit to look out through an Iron Grate; but at Night the Door was close shut, and then we were, as if we had been in an Oven; in the day the Prisoners would beg Turf, and at Night when the Door was close shut, they would kindle a Fire, which filled the Dungeon with thick Smoak, there being little Air, this annoy'd me very much, but they could endure it, being used to the like in their Cabbins.

One Night the Smoak stifled me, and stopp'd my Breath, so that I fell down and lay on the Ground; the Prisoners cry'd out that *I was dead*, then the Goaler threw open the Door in haste, and when he saw me lying on the ground, he was in a rage, and thought they had kill'd me, but when he understood the cause, he carried me into the Air, in a little time I recover'd, then he call'd for a Pail of Water and quench'd the Fire, after that when he lock'd the Door at Nights he was careful to put the Fire quite out; so it wrought for my good, being eas'd thereby from that noisom Smell and Smoak, which had before very much impaired my Health, and was so offensive, that when fresh people came to the Grate to see me, they could not endure the Smell; but many times would go away with Tears. Thus the Minds of People were moderated, and their Hearts tender'd towards Friends.

Afflicting News of J. N's *Miscarriage.*

But what added to my Trouble, News was brought me of *James Naylor*'s Miscarriage; this came very near me, and brought me under great trouble of Mind, so that I said in my Heart, *How shall I be able to stand through so many Temptations and Tryals which*

tend me daily, ſince ſuch an one as he, is fallen under Temptations? and I mourn'd in my Spirit; in the *interim* the Lord anſwer'd me, and ſaid, *Truth is Truth, though all Men forſake it,* this ſtrengthned and comforted me in my Trouble: I was kept in that Dungeon Fourteen weeks.

A word of Comfort from the Lord.

When the Aſſizes came, the Judge and Juſtices being on the Bench, as I was looking out through the Iron Grate, a Juſtice of the Peace, one of them that committed me, whoſe Name was *William Moore*, going by, ſaw me ſtanding, ſo coming up to me, ſaid, *He was very ſorry to ſee me there; had been many times troubled in his mind for me, ſince I was committed; but he could not now help it, for I was committed without Bail or Mainprize.* I told him, *he had brought that Trouble upon himſelf, by his haſte and paſſion, in committing me on thoſe Terms, for my Faith and Conſcience towards God*; he ſaid, *he was very ſorry for it, and if he could do any thing for me, he would readily do it.* Now the Enemies of Truth reported, that I was in Priſon, becauſe I and the *Quakers* were for no Law or Government, but the *Light in Man*; ſo I thought it would be a good opportunity to ſhew the Falſhood of this Report to the Country; and I deſired him to get me leave to come into Court before the Judge, for I had ſomething to ſay; he ſaid, *He had ſpoken to the Judge about me, but he would not meddle with me, being I was committed at the Seſſions*; I deſired him however to let me come into Court; ſo he went into Court and preſently ſent the Goaler for me, but ſo ſoon as he put me into the Seſſion-houſe, he ſlipt away.

Will. Moore *a Juſtice of the Peace.*

Falſe Reports raiſed, of our being againſt Law and Government.

Then

Then I ſpoke to the People, who throng'd, bidding 'em *make way for the Priſoner*; ſo they made way, and I got near the Judge, but he ſpoke aloud, and asked, *Who I was? What I was?* and *What I came there for?* I anſwer'd with a loud voice and ſaid, *I am a Priſoner, and have been a cloſe Priſoner Fourteen Weeks for my Religion and Faith towards God, and I want Juſtice, and to be tryed by the Law now Eſtabliſhed, for I know no Law that I have broken: And I am one who have ventur'd my Life to Eſtabliſh the Government, as it now ſtands, and own the Government and the Laws*; but the Judge was diſturb'd, and cryed out to the Goaler to take me away. So the Goaler came, and I cry'd aloud to the People, *to take Notice and bear Witneſs, I own'd Government and wholſome Laws, and deſired Juſtice accordingly, but could not have it*; ſo he took me away, but preſently one was ſent to bid him not put me in the Dungeon. Now I was very eaſie in my Spirit, and much comforted in the Lord, for his Power was with me; ſome ſober Profeſſors came to me and ſaid, *they were very glad and well ſatisfied with what I ſaid of our owning the Government and Laws, for they had heard other things concerning us*; it wrought mightily in the Minds of People, and Truth got ground. The next day I was turned out of Priſon without any Tryal.

W. E. *owneth Government and wholſome Laws.*

Now the moſt of the Land we had of *Kempſton* was recover'd from him by Law, by one —— *Cozby*; ſo we ſent our Cattle to graze near *Roſſenallis*, and being now at Liberty, I went there to live with my Family; the Friends that removed, having ſettled thereabouts, where we kept a Meet-

Kempſton *looſeth his Land.* Roſſenallis.

ing twice in the Week for the Worſhip of God, and we got Meetings in ſeveral Places to ſpread Truth.

SECT. V.

Of ſeveral Miniſtring Friends from England. *His Impriſonment at* Londonderry. *His deep Exerciſe on account of ſome looſe Profeſſors of Truth Of the general Perſecution then raging againſt Friends; and how Inſtrumental he was in allaying that Storm.*

ABOUT this time ſeveral Friends in the Miniſtry came from *England*, labouring in the Goſpel of Chriſt Jeſus, *viz. Thomas Low*, *John Burnyeat*, *Robert Lodge*, and ſeveral others, and many were turn'd to the Lord, and to the Knowledge of his way of Life and Peace. I often travell'd into the *North* in the Service of Truth, *viz.* to *Cavan*, *Belturbet*, *Newtown*, *Omagh*, *Strabane*, *Londonderry*, and thoſe Parts, and went through many Hardſhips and Dangers, being often in Priſon; yet the Lord's powerful Arm preſerved me, and carried me through them all; praiſed be his Name! At *Strabane*, where I had been often, and Impriſon'd were ſeveral convinced, and a Meeting ſetled; alſo at *Londonderry* ſeveral were convinced of the Truth.

Thomas Low, John Burnyeat, Robert Lodge, &c.

Cavan, Belturbet, Newton, Omagh, Strabane, Londonderry, &c.

One

One time I travell'd from *Strabane* into the County of *Dunnegall*, which is moſtly inhabited with *Scotch* People, being *Presbyterians*, I was moved to ride from Houſe to Houſe, and ſtill ask'd, *If there were any that feared God?* they look'd ſtrangely at me, and wondr'd, I ſhould ask ſuch a Queſtion of ſuch Religious People. I came to one Houſe and call'd, and the Maſter of the Houſe came out, I ask'd him, *If there were any that feared God there?* he ſaid, *He hop'd ſo*; I told him, *I was ſeeking a People that feared God*; he ſaid, *It was a good Errand*, and ask'd, *Where I dwelt, and my Name?* I told him, he ſaid, *he was an* Edmundſon, and bid me alight and come into his Houſe. I ask'd him, *If he would let me have a Meeting in his Houſe, and tell his Neighbours and Friends of it?* he ſaid, *That he perceiv'd I was a* Quaker, *and he durſt not do it, for their Miniſter was much ſet againſt the* Quakers, *and himſelf was an* Elder *of their Church*: And after ſome Diſcourſe of Religion, we parted lovingly and I travell'd on, and that Night lay at an Ale-Houſe.

Dunnegall. W. E's *ſearch after ſuch who fear'd God.*

The next day I came to *Londonderry*, it was Market-day, and there were Stage-players and Rope-dancers in the Market-place, and abundance of People gather'd; the Lord's Spirit fill'd my Heart, his Power ſtruck at them, and his Word was ſharp. So I ſtood in the Market-Place, and proclaim'd the day of the Lord amongſt them, and warn'd them all to Repent; the dread of the Almighty came over them, and they were as People amazed; when I found my Spirit a little eaſed, I walk'd along the Street, and the People flock'd about me, I found

Londonderry.

The day of the Lord proclaimed to a multitude about a Stage.

found my Spirit drawn forth towards them; so I stood still and declar'd Truth to them, directing them to the *Light of Christ in their own Hearts*, and they were very Sober and Attentive; but the Stage-players were sore vexed, that the People left them and follow'd me; whereupon they got the Mayor to send Two Officers to take me to Prison; so they came and took me, but the sober People were angry that Stage-players should be suffer'd, and a Man that declared against Wickedness and Vanity, and taught the things of God, must not be suffer'd, but haled to Prison; the Officers made excuse, saying, *They were commanded, and must obey.* So they took me to Prison; the Goaler put me in a Room that had a Window facing the Market-place, where I had a full sight of the People; and my Heart being fill'd with the word of Life, and Testimony of Jesus; I thrust my Arm out at the Window, and wav'd it till some of them espying, came near, and others followed apace; so that presently I had most of the People from the Stage-players, which vexed them much; then they got the Mayor to cause the Goaler to keep me close; so he bolted me, and lockt my Leg to a place where he used to fasten condemn'd Persons, there I sat and lay *in much Peace of Conscience, and sweet Union with the Spirit of Truth.* As I sat in a heavenly Exercise, I heard the People shout and say, *the Man had broke his Back.* - It was the Man dancing on a Rope, which broke, or gave way, so that he fell on the Pavement; and was sore hurt. Many Professors came into Prison to see me, and I had much Discourse with them, and good Service for Truth.

W. E. *Imprisoned at* Londerry.

The Rope-dancer sorely hurt by a Fall.

After

After a few days being ſet at liberty, I travell'd through the *North*, viſiting Friends at their Meetings, where were alſo ſeveral other Friends in the Miniſtry labouring in the Goſpel, many People were convinc'd, and Meetings increas'd mightily; yet ſome who were convinc'd, and profeſs'd Truth in words, did not walk anſwerable in their Converſations, but were careleſs and looſe from under the *Croſs of Chriſt*, both in Words and Deeds, which gave occaſion to our Adverſaries to reproach us, and ſpeak evil of the way of Truth, and was a Stumbling-block to others, in whom were Deſires after the Knowledge of God, and the way of Life. The Concern of this came weightily upon me, and ſunk my Spirit into a deep Exerciſe for Truth, which was diſcernible in my Face and Body to thoſe that knew me, and I was made a *Threſhing Inſtrument* in the Hand of the Lord to threſh ſharply, reprove and rebuke, ſuch as walk'd looſely in the Liberty of their Wills and Fleſh, and held the Profeſſion of Truth in Unrighteouſneſs; I could not get from under this Burthen, till it pleas'd God to ſend his Servant *George Fox* to ſet up *Men and Womens Meetings*, and then I was eas'd, of which hereafter.

Careleſs Profeſſors a Grief to W. E.

A deep Exerciſe ſeized W. E.

Now was King *Charles* coming in, and theſe Nations were in heaps of Confuſion, and ran upon us, as if they would have deſtroy'd us at once, or ſwallow'd us up; breaking up our Meetings, taking us up in Highways, and haling us to Priſon; ſo that it was a General Impriſonment of Friends in this Nation. I was Priſoner at *Maryborough*, with many more Friends, yet the Lord ſupported and bore up our Spirits above Sufferings and Men's Cruelties; ſo that

1660.

A General Impriſonment of Friends at Maryborough.

that Friends were freſh and lively in the Lord's Goodneſs and Covenant of *Light and Life*, contented in the Will of God; for we had many heavenly bleſſed Meetings in Priſon, and the Lord's preſence with us, to our great Comfort and Conſolation in Him, who wrought liberty for us in His own time.

After things were a little ſetled, and Peoples Minds began to cool, I found ſomething upon my Spirit to make Application to the Government for Friends Liberty; I got leave for my ſelf of the Sheriff for about Twenty days, ſo went to *Dublin* and Petition'd the Lords-Juſtices, who then were the Earls of *Orrery* and *Mountrath*, and Sir *Morris Euſtace*, Chancellor, that Friends in the Nation might be ſet at Liberty; I was cloſe exerciſed in that Service, but the Lord's Power gave me Courage, open'd my way to proceed and gave Succeſs to it; ſo that I got an Order for Friends Liberty throughout the Nation, though they were full of Buſineſs, and abundance of People of all Sorts attending, we got ſeveral Copies of our Order Sign'd by the Lords-Juſtices, and ſent them to the Sheriffs of the ſeveral Counties, where Friends were in Priſon.

Earls of Orrery *and* Mountrath, *Lords Juſtices.*

W. E. *obtaineth an Order for Friends Liberty.*

Soon after I viſited Friends Meetings through the Nation, and enquired if the Order was obey'd by the ſeveral Sheriffs, and we were ſweetly comforted in the Lord, and one in another. In about Six Weeks time I perform'd this Service, return'd and found Friends in our County kept in Priſon; ſo I went to *Maryborough*, where they were; it was in the time of the Quarter-Seſſions, and I took an opportunity to ſpeak to the Juſtices and High-Sheriff

He viſiteth Friends thro' the Nation, &c.

Sheriff, to know the Reaſon, why the Government's Order for Friends Liberty was not obey'd; the Sheriff ſaid, *It was for Fees, and they ſhould pay their Fees or lye there and rot*; the Juſtices ſympathized with Friends, for our Innocent Sufferings had gain'd much on Peoples Minds: So I deſired the Juſtices to give me a Certificate, what Friends were detain'd in Priſon for, which accordingly they did, and Three of them Signed it. 1665.

Friends detained in Priſon for Fees.

I rode ſtraight to *Dublin*, and found *John Burnyeat* and *Robert Lodge* in Priſon, taken at the Meeting the day before; I went early in the Morning to the Mayor, and got their Liberty, and then went to the Earl of *Mountrath's* Lodging; for when I was at *Dublin* before, the Lord gave me a Place in his Heart, which he Retained to his Death; alſo his Son after him was always kind, and ready to do Friends good upon occaſion. When I came to the Earl's Lodging, he was in his Coach going to Council; he ſaw me coming, and ſtopp'd his Coach; I told him my Buſineſs, and gave him the Juſtices Certificate; he bad me follow him to the *Council-Chamber*; ſo that Forenoon he got me a full Order to the Sheriff, to ſet Friends at Liberty, without paying Fees to any Perſon, or Perſons; as they would anſwer the contrary. I haſted with the Order and gave it to the Sheriff, who immediately ſet Friends at liberty, but was very angry at me, calling me *Devil, and many bad Names*; but Friends were much confirm'd in the Lord, who wrought their Liberty beyond expectation.

John Burnyeat and Robert Lodge releas'd.

The Earl of Mountrath and his Son both kind to Friends.

Friends without Fees releas'd.

1665. We were Imprisoned several times, and the Lord made way for our Liberty, but Sheriffs and Clerks of the Crown would take our Goods for Fees; the Sheriff *Thomas Piggot* of *Dissart* took from me at one time, on that account, Four large Cows, worth Twelve or Thirteen Pounds, and a great deal of Cows and other Goods from Friends, but it was observ'd, his Substance wasted after.

Thomas Piggot's *Substance wasted.*

Now the *Bishops* being settled, the Priests were very fierce upon us for Tythes, their Maintenance, and Church-Dues, as they call'd them; so summoned us to the *Bishop's Court*, and Excommunicated most of Men-Friends of our Meeting, and took them by a Writ to Prison; I was Excommunicated with the rest, but was abroad in Truth's Service, when they were taken. When I came Home, the Officers met me (for I did not shun them) but they would not take me to Prison, for they said, *They had too many in Prison already, kept from their Labours and Families*; yet Friends were easie in their Spirits, being given up to suffer for the Testimony of Truth, and in the Prison every one settled to one Employment or other.

W. E. *and many Friends Excommunicated.*

SECT.

1665.

SECT. VII.

Of the Government and Chancellor Boyl's *Clemency towards Friends, upon* W. E.'s *Petitioning them against* G. Clapham's *Cruelty, then Prieſt of* Mountmelick. *Of his Prophetick Warning to the Inhabitants of* Londonderry; *and Conference afterwards with the Biſhop and Mayor of that Place, and of the ſettling Meetings for Diſcipline in* Ireland, *by* G. F. *in* 1666.

HAving my Liberty, found a Concern on my Mind, to ſollicite the Government againſt the Prieſt's Fierceneſs and Cruelty. For *George Clapham*, Prieſt of *Mountmelick*, endeavour'd to prevent the Miller's grinding our Corn for our Families, or any to ſpeak or Trade with us, or any of our Families; he watch'd the Market, and Friends Shops; and thoſe he ſaw, or knew to deal with Friends, he ſent the Apparitor to Summon them to the *Biſhop's-Court*; ſo forc'd them to pay him and the Apparitor Money to get freed from that Trouble, they being afraid of the *Biſhop's-Court*, it bore ſuch a great Name.

George Clapham, *Prieſt of* Mounmelick *Cruel to Friends.*

This Prieſt told his Hearers, *That if they met any of us in the High-way, they ſhould ſhun us, as they would ſhun the Plague; and if they ow'd us any thing, they need not pay it*; or *if they knockt us on the Head, the Law would bear them out.* At which the People were

1665. mightily troubled, and in general their Love declined from the Prieſt and drew towards Friends; they would offer their Servants to carry our Corn to the Mill, that we might get Bread for our Families, or any other kindneſs they could do for us.

The Love of People increaſed, to Friends.

I drew up a great deal of his groſs Proceedings, and got many Hands to them of his own People, who had been abuſed; ſo went to *Dublin* and Petitioned the Government, who with the Primate took notice of it, and the Privy-Council reſented it, being contrary to all Law and Rule; ſo ſent an Order for the Prieſt and Apparitor to appear before the Council; they came and were ſharply reproved, and had been Puniſh'd, for the Primate ſaid, *He would make them Examples*, but that I told him, *We deſired nothing but to be quiet, and live peaceably in our Callings, and that they would deſiſt from their Cruelty*; the Primate, who was alſo Chancellor, ſaid, *If they did not deſiſt, do but write to him, and he would make them Examples to the Nation*; ſo I forgave them, and let all fall. This gained much on the Minds of many Chief Men in Authority.

Primate and Chancellor Boyl very kind.

Now this Prieſt was very angry againſt me, although I had forgiven him as aforeſaid (being very greedy and covetous) one time he took my Neighbour's Horſe and Carr, came to my Houſe and loaded, and carried away a great deal of Cheeſe; alſo at that time took away much Goods, Corn, and wearing Cloaths from Friends of our Meeting, for ſome Church-Dues, as he ſaid; and I being at a Meeting in *Mountmelick*, as I uſed to be when at Home, he being a Juſtice of the Peace, ſent a Conſtable

Prieſt Clapham returneth Evil, &c.

stable to apprehend me, and made a *Mittimus* to send me to *Maryborough* Goal, but the Earl of *Mountrath* Superseded his Warrant, and set me at Liberty till the Assizes. 1665.

When the Assizes came, he stood by me against the said Priest, who had drawn up Two Indictments against me; and when they came into Court, Four Lawyers one after another pleaded for me, though I knew nothing of them, or gave them any Fee; but the Lord gave us place in the Hearts of People, and their Bowels yerned towards us; so that as I passed through them in the *Court-House*, they would say, *the Lord bless you* William, *the Lord help you* William. The Indictment was quash't, and the Priest hiss'd at by the Court to his shame, the Judge also turn'd against him; several Friends came a great way to see and hear the Tryal, and greatly rejoyc'd in the Lord to see the Priest frustrated in his evil Designs. *Earl of* Mountrath *stood by* W. E. *against* Priest Clapham.

Another time this Priest *Clapham*, Indicted several Friends of our Meeting at the Assizes at *Maryborough*, and me for being at a Meeting such a day, which he called an *Unlawful Assembly*, and for not being *at Church* (as he call'd it) *the same day*; he also Indicted me for not paying a Levy, or Sess towards the Repairs of his Worship-House, though the Wardens and Constable had before taken from me for the same, a Mare worth Three Pounds, Ten Shillings. Several Friends were thus proceeded against, and we were Fin'd, and Order given to Distrain our Goods: So I rode to *Dublin*, and Petition'd the Lord Lieutenant and Council; I and one other Friend, were admitted *G. Clapham continueth an Enemy to Friends.*

1665. mitted into the *Council-Chamber*, to State our Grievance, and had a very fair Hearing, that Judge being present, who gave Judgment against us at the Assizes; the Council gave their Judgment, that their Proceedings were Illegal; and the *Lord Lieutenant* would know, Why we did not pay Tythes to the Ministers? so I shew'd him out of the Scriptures, *the Law was ended that gave Tythes, and the Priesthood Changed, that received them, by the coming and suffering of Christ, who had setled a Ministry on better Terms, and order'd them a Maintenance*; he would know, *what Maintenance the Ministers must have*? I told him, *Christ's Allowance*; and I shew'd him from the Scriptures what it was, as the Lord open'd them to me, by his Spirit and Power that was with me, which gave me Wisdom and Utterance, and set home what I said unto their Understandings. There were Three *Bishops* present, and not one of them reply'd in all this Discourse; though so nearly concern'd in it. In the conclusion, the *Lord Lieutenant* bid *God bless us*; adding, *we should not suffer for not going to their Publick Worship*, neither *for going to our Meetings*. Now this quieted the Priest, and it went soon abroad, that the *Quakers* had the Liberty of their Religion, which was a great ease to Friends, for we had been often Imprison'd, and had much Goods taken from us on that account.

Feb. 7, 12.

The Law changed, that gave Tythes, and the Priesthood that receiv'd them.

Mal. 10. 8, to 14.

Three Bishops present in the Council.

One time I was in the County of *Ardmagh* visiting Friends, where our Meetings were broken up by Soldiers, and many of us put in Prison in *Ardmagh* Goal, there we had living powerful Meetings, many Friends and Friendly People came out of the Country to them, and

Many Friends Imprisoned at Ardmagh.

and though under Sufferings we had a ſweet heavenly refreſhing time, for the Glory of the Lord did ſhine amongſt us. There were in the Miniſtry, *George Gregſton* and *I*. The Prieſt of the Town kept his Worſhip in the *Seſſion-houſe*, and it being under one Roof with the Goal, we could hear him at his Worſhip; likewiſe he, and his People could hear us at ours; and the Lord's Power ſo confounded him, that he could not get on in his Devotion, but left the Place, and came no more to Worſhip there, while we were Priſoners; the Lord's Power, Truth and Teſtimony were over them all. Everlaſting Praiſes to his great Name! 1667.

Prieſt confounded in his Devotion.

Another time I was mov'd of the Lord, to go from my own Houſe to *Londonderry*, to warn them to *Repent, or the Lord would bring a Scourge over them*; ſo in obedience to the Lord I went, and when I came there, it happen'd to be a day of *Humiliation* (as they call'd it) being at the time the Plague was in *London*, they were gone to their Worſhip at the *Cathedral*, and I was mov'd of the Lord to go there. When I came at the Door, the Man that us'd to ring the Bells met me, and took me by the Hand, and led me near the Pulpit, where the *Biſhop* was preaching; he thought he had got a *Presbyterian Convert*, and did not take off my Hat, till he ſaw the People gaze at me, which he obſerving, took my Hat off, and laid it by. I ſtood there till the *Biſhop* had done preaching, the People's Eyes were upon me, and I ſpoke what the *Lord* gave me to ſay; warning them to *Repent, or the Lord would bring a Scourge over them, and Scale their Walls without a Ladder*; the Biſhop call'd to the

W. E. is moved to go to Londonderry, *to warn them to Repentance.*

1665. the Mayor and Officers to take me away, but the Dread of the Lord's Power was over them, they all ſat ſtill, and did not moleſt me. When I had deliver'd the Lord's Meſſage, I went towards the Door, where the Man that led me in, met me, and took me by the Hand, having my Hat in his other Hand; ſo led me to the Door, put my Hat on my Head, and bid *God ſpeed me well.*

I went to my Lodging, which was a Publick Houſe, kept by *John Gibſon*, he and his Wife were convinc'd of the Truth, there I was mov'd to write a Paper to the Biſhop and Magiſtrates; ſo the next day I went to the Biſhop's Houſe with it, he liv'd in the City; I knockt at the Door, and the Man who led me in and out of the Worſhip-houſe the day before, open'd the Door, and made his Apology, *that he did me no harm at the Church*; I told him, *he did well*, and ask'd him for the Biſhop; he ſaid, *he was gone to Dinner, and a great many Gentlemen with him, for it was a great Meeting of them*; ſo told me, *It would be better to come when they had din'd.*

W. E. writeth a Paper to the Biſhop and Magiſtrates.

I went back to my Lodging, and in a little time came again, and they had din'd; I ſent my Paper to them, and they ſent a Prieſt to call me up: As I was going up the Stairs, the word of the Lord ſaid unto me, *I will make thee as a Wall of Braſs*; there was the Biſhop, the Governour, the Mayor, ſeveral Juſtices, Prieſts, and divers others, in a great Dining-room, the Biſhop ſat with his Hat on, and the reſt all ſtood bare Headed; when I came into the Room, the Biſhop roſe up from his Seat, put off his Hat, and met me with ſeveral low Bows; but I was

Went with it to the Biſhop.

as

as a Wall of Braſs, and ſtood in the Power of the Lord, that was with me, which ſmote him; then he ſat down, and told me, *What I ſaid at their Worſhip the day before, was true, and he preach'd the ſame*, and pointed to two of the Prieſts, ſaying, *they preach'd the ſame, therefore no need of me*; I told him, *the more Preachers of Truth, the better, and there was need enough; and he being* Biſhop *there, ought to encourage me*; he ſaid, *he muſt know what I came to the City for*, and *who ſent me*, and bid the Mayor examine me: So the Mayor came from among the reſt, and asked me, *Where I dwelt?* I told him in the *Queen's-County*; he asked, *What Trade I was?* I told him, a *Plow-man*; he ask'd *my Buſineſs there, and who ſent me?* I told him, *the Lord Jeſus Chriſt ſent me, to warn them to Repent, or he would laſh them with his Judgments.* As I declar'd this, the Lord's Power reach'd him, and he could not refrain from Tears, being a tender Spirited Man, ſo he went back behind the reſt. 1665.

The Biſhop requireth the Mayor to Examine W. E. *he was a tender Spirited Man.*

The Biſhop ſeeing this, was amaz'd, and bid two of his Waiting-Men take me into the Buttery, and make me Eat and Drink; ſo they took me by the Arms down the Stairs, and bid me go into the Buttery, to eat and drink; I told them, *I would not eat or drink there*; but they urged me, ſaying, *I heard their Lord command them to make me eat and drink.* I asked them, *If they were Chriſtians at that Houſe?* they ſaid, *Yes*; then ſaid I, *let your* Yea *be* Yea, *and your* Nay *be* Nay; *for that is Chriſt's command.* I ſaid, *I will not eat or drink here, and you take no notice of it, being accuſtom'd to break your* Yea *and* Nay; ſo they

The Biſhop amazed.

1665. the Mayor and Officers to take me away, but the Dread of the Lord's Power was over them, they all sat still, and did not molest me. When I had deliver'd the Lord's Message, I went towards the Door, where the Man that led me in, met me, and took me by the Hand, having my Hat in his other Hand; so led me to the Door, put my Hat on my Head, and bid *God speed me well.*

W. E. writeth a Paper to the Bishop and Magistrates.

I went to my Lodging, which was a Publick House, kept by *John Gibson*, he and his Wife were convinc'd of the Truth, there I was mov'd to write a Paper to the Bishop and Magistrates; so the next day I went to the Bishop's House with it, he liv'd in the City; I knockt at the Door, and the Man who led me in and out of the Worship-house the day before, open'd the Door, and made his Apology, *that he did me no harm at the Church*; I told him, *he did well*, and ask'd him for the Bishop; he said, *he was gone to Dinner, and a great many Gentlemen with him, for it was a great Meeting of them*; so told me, *It would be better to come when they had din'd.*

Went with it to the Bishop.

I went back to my Lodging, and in a little time came again, and they had din'd; I sent my Paper to them, and they sent a Priest to call me up: As I was going up the Stairs, the word of the Lord said unto me, *I will make thee as a Wall of Brass*; there was the Bishop, the Governour, the Mayor, several Justices, Priests, and divers others, in a great Dining-room, the Bishop sat with his Hat on, and the rest all stood bare Headed; when I came into the Room, the Bishop rose up from his Seat, put off his Hat, and met me with several low Bows; but I was

as

as a Wall of Braſs, and ſtood in the Power of the Lord, that was with me, which ſmote him; then he ſat down, and told me, *What I ſaid at their Worſhip the day before, was true, and he preach'd the ſame*, and pointed to two of the Prieſts, ſaying, *they preach'd the ſame, therefore no need of me*; I told him, *the more Preachers of Truth, the better, and there was need enough; and he being* Biſhop *there, ought to encourage me*; he ſaid, *he muſt know what I came to the City for*, and *who ſent me*, and bid the Mayor examine me: So the Mayor came from among the reſt, and asked me, *Where I dwelt?* I told him in the *Queen's-County*; he asked, *What Trade I was?* I told him, a *Plow-man*; he ask'd *my Buſineſs there, and who ſent me?* I told him, *the Lord Jeſus Chriſt ſent me, to warn them to Repent, or he would laſh them with his Judgments.* As I declar'd this, the Lord's Power reach'd him, and he could not refrain from Tears, being a tender Spirited Man, ſo he went back behind the reſt. 1665.

The Biſhop requireth the Mayor to Examine W. E. *he was a tender Spirited Man.*

The Biſhop ſeeing this, was amaz'd, and bid two of his Waiting-Men take me into the Buttery, and make me Eat and Drink; ſo they took me by the Arms down the Stairs, and bid me go into the Buttery, to eat and drink; I told them, *I would not eat or drink there*; but they urged me, ſaying, *I heard their Lord command them to make me eat and drink.* I asked them, *If they were Chriſtians at that Houſe?* they ſaid, *Yes*; then ſaid I, *let your* Yea *be* Yea, *and your* Nay *be* Nay; *for that is Chriſt's command.* I ſaid, *I will not eat or drink here, and you take no notice of it, being accuſtom'd to break your* Yea *and* Nay; ſo they

The Biſhop amazed.

1665. stood silent, and let me go, for the Lord's Power astonish'd them, and was over them all.

I went to my Lodging, and was mov'd of the Lord to write a Paper, and put it on the Gates of the City, and to declare the Lord's Message through the Streets, accordingly I wrote a Paper that Evening, and was moved in the Morning, first to go to the Mayor; so went to his House, and told him the Message, I had to the City; he said, *the Bishop had chid him the day before, because he did not send me to Prison; but he did not intend to do it, so long as the Law would bear him Harmless, and wish'd he had me living by him, I should soon have another to help to suppress Wickedness*: So I went from the Mayor, and beginning near *Water-gate*, *I sounded the Lord's Message through the Streets*, it was dreadful to the People, and several ran, as before naked Swords; as I came near the *Main-guard*, a Soldier being at the Door, mocked; but in the dread of the Lord's Power I look'd in at the Guard-house Door, and cried, *Soldiers! All repent*; the Soldiers on the *Guard* were smitten, as men affrighted, for the Power of the Lord was mighty, in which I perform'd this Service; and when I had done, I put a Paper on the Gates as the Lord moved me. Being clear, I left the City and visited Friends-Meetings in the *North*, and they admir'd the Lord's Goodness that carry'd me through that Service without a Prison.

W. E. writeth a Paper, sets it upon the Gates.

The Lord's dreadful Warning to Londonderry.

The same day I left *Londonderry*, the Bishop took his Journey towards *Dublin*, and as I was Inform'd by those, that said they heard him, he preached a Sermon before the Lord Lieutenant, and Government,

ment againſt the *Quakers*, comparing us to *Korah*, *Dathan*, and *Abiram*, urging them with many Arguments to ſuppreſs us; but he was taken Sick in the *Worſhip-houſe*, carried to his Lodging, and died, having preach'd his laſt Sermon againſt the Lord's People and Servants, that truly fear him.

G. Wild, *Biſhop of* Londonderry.

The People of *Londonderry* afterwards remembred theſe *Warnings*, and ſpoke of them in their great Diſtreſs in the laſt Siege, *when Thouſands died miſerably for want of Bread, and through other Miſeries, the Lord having Scaled their Walls without a Ladder*, yet ſuffer'd not their Enemies to get the City with Force of Arms, or Scaling-ladders; and thus the *Warning* before given them was fulfilled.

The aboveſaid Warning fulfilled.

In the Year 1669, *George Fox* came into *Ireland*, and ſeveral Friends in the Miniſtry with him, he ſettled Men and Women's-meetings amongſt Friends, throughout the Nation, *i. e. That faithful Men and Women ſhould take care in the Government of Church Affairs, amongſt our own Society, which were, and are of great Service.* I was much eas'd by it (as I told *George Fox* at that time) for I had a great Concern in thoſe things, which had lain heavy upon my Spirit for ſeveral Years before; this gave every faithful Friend a ſhare of the Burthen. I travell'd with *G. F.* from place to place in the ſeveral Provinces. When he had anſwer'd his Service here, and was gone for *England*, I labour'd amongſt Friends in this Nation, both in *Doctrine* and *Church-Diſcipline*, the Lord having given me an Underſtanding in the Govern-

1669.

Meetings for Diſcipline ſettled.

W. E. *travels with* G. F.

ment of his Church, and his Heavenly Power attending, which enabled me to go through, and carried over all Oppoſition.

SECT. VIII.

Of his various Travels, Perils, and Exerciſes, both by Sea and Land in America, *whither he went in the Service of the Goſpel in* 1671. *and of the Viſion he had in his Return concerning an approaching* Scarcity *for Two Years; tho' then a time of* Plenty.

1671.

W. E. *intends to viſit Friends in the* Weſt-Indies.

IN the Year 1671, I had Movings upon my Spirit to travel to the *Weſt-Indies*, which thing had remain'd with me for ſome time before; ſo I went to the Half-years-Meeting at *Dublin* in the Third Month, where I acquainted Friends with my intended Journey, who had Unity therewith, and the Lord's Preſence and Power appear'd mightily amongſt us to our great Comfort, Confirmation and Satisfaction. When the Service of the Meeting was over, I parted there with my Wife and Friends, in much Tenderneſs, under a Heavenly Senſe of the Lord's Preſence; ſo took Shipping, and landed near *Liverpool*, from thence travell'd to *London*, and came there upon the Firſt day of the Yearly-meet-

Liverpool.

London *Yearly-meeting.*

meeting, and abode until the Meeting was over; I also ſtaid ſome Weeks after viſiting Friends in their Meetings. 1671.

Now ſeveral Friends in the Miniſtry were there, ready to go to the *Weſt-Indies* in Truth's Service, viz. *George Fox*, *Thomas Briggs*, *John Stubbs*, *James Lancaſter*, *Robert Widders*, and ſeveral others; we went together in one Veſſel bound for *Jamaica*, but intended to touch at *Barbadoes*. We had many precious, comfortable Meetings aboard the Ship, but in our Voyage were chaſed by a Pyrate, a *Sally-man*, which in a Moon-ſhine-night came up with us, and was ready to board us, but immediately a Cloud cover'd us, and a freſh gale of Wind out of the Cloud carry'd us clear away. Thus the Lord eminently ſaved us out of their Hands, * we were afterwards certainly inform'd who he was.

W. E. *with ſeveral others go to* America.

The Lord delivered them from a Sally-man.

Several of us landed in *Barbadoes*, in the Eighth Month, 1671, and *James Lancaſter*, *John Cartwright*, and *George Pattiſon* went in the Ship to *Jamaica*; at *Barbadoes* we had great Service for the Lord, and the Good of People, many were convinc'd and turn'd to the Lord, and brought into the way of Life and Peace.

After we had Labour'd there ſometime in the Service of Truth, *Thomas Briggs* my Fellow-traveller and I, were moved of the Lord to viſit the *Leeward-Iſlands*, and Coll. *Morris* in *Barbadoes* would go with us; ſo we took Shipping, and in four days landed in *Antego*,

Coll. Morris.

* *For a larger Account of this Voyage*, See G. F's Journal, *Part Second*. *Pag.* 160, 161.

1671. *Antego*, where we had great Meetings, and many were Convinc'd, and turn'd to the Lord, ſeveral Juſtices of the Peace, Officers, and Chief men came to Meetings, and confeſs'd to the Truth, which we declar'd in the Power of God. This went ſoon abroad and alarm'd the other *Iſlands*.

Many convinced at Antego.

When we were clear to leave *Antego*, we found our Spirits drawn to viſit the *Iſland* of *Nevis*, and Coll. *Wenthrop* (who had been Governour of *Antego* being convinc'd, he and his Family receiv'd the Truth, we had ſeveral large heavenly Meetings in his Houſe) would go with us to *Nevis*, and having a Veſſel of his own, ſhipped us in it, with himſelf, Coll. *Morris*, their Waiting-men and Seamen. So we ſet Sail from *Antego*, in the way we touch'd at a little Iſland call'd *Barbada*, where we made a little Stay, and had ſome Service for Truth.

Nevis. *Coll.* Wenthrop, *and Family receiv'd the Truth.*

Antego.

Barbada.

Then we ſail'd to *Nevis*, and when we came near the Iſland, I was under great exerciſe of Spirit, for I found ſomething working againſt us, and the Teſtimony we had to bear for God. I told the two Collonels, there was ſomething working againſt us, and deſir'd them as ſoon as we dropt Anchor, immediately to go in their Boat, and not to ſtay dreſſing, and trimming themſelves, as they and ſuch Perſons uſe to do; ſo would they only be taken notice of as being Great Perſons; and perhaps we might come privately after them, and get ſome Service for Truth, amongſt the People in the Iſland, before we were taken much Notice of; but they thought their great Name would have gone over all Oppoſition.

Nevis.

W. E. *under great Exerciſe at Sea.*

So

So when they came to Anchor, they went to trim and dreſs themſelves, as uſually, this took up ſome time, I was under a weight of Trouble. When they were ready to go on ſhore, a Marſhal came aboard with Orders from the Governour, that none ſhould come aſhore, until he knew whence the Veſſel came, and who were in her; then we were all ſtaid aboard the Veſſel, and a Meſſenger ſent to the Governour, who preſently ſent an Officer and Soldiers aboard, with ſtrict Command, that none of us ſhould go aſhore, or any come from ſhore to ſpeak with us, upon Penalty of a great Fine; but the Officer and Soldiers were very kind, and ſuffer'd ſeveral Friends to come aboard to viſit us. There were ſeveral honeſt tender Friends in that Iſland, who were joyful at our Coming to viſit them, they ventur'd their Fines, and came aboard to us, and we were refreſh'd together in the Lord Jeſus. 1671.

They caſt Anchor.

None permitted to go on ſhore.

The Governour ſent for the Maſter of the Veſſel, who was no Friend, and bound him in a Bond of One Thouſand Pounds *ſterl.* to carry us back to *Antego*, but there came aboard us one Coll. *Stapleton* that was Governour of *Mountſerrat*, and ſeveral Men of account with him. I told them it was very hard Uſage, that we being *Engliſh-men*, and coming ſo far as we had done to viſit our Country-men, could not be admitted to come on ſhoar, to refreſh our ſelves, within King *Charles*'s Dominions; after ſuch a long Voyage. Coll. *Stapleton* ſaid, *it was true, but ſaid he, We hear that ſince your Coming to the* Carribbee-Iſlands, *there are Seven Hundred of our Militia turn'd* Quakers, *and the* Quakers *will not fight, and we have need of Men to*

The Maſter bound in a 1000 l. Penalty.

Coll. Stapleton *Governour of* Mountſerrat.

Reported that 700 of the Militia turn'd Quakers.

1671. *to fight, being ſurrounded with Enemies, and that is the very Reaſon, why Governour* Wheeler *will not ſuffer you to come on ſhore.*

So by the Order of the Governour we were carried back to *Antego*, where we were received with Gladneſs, and had great Service, many of all Sorts flock'd to Meetings; and generally confeſs'd to the Truth. When our Spirits were clear of the Service in that Iſland, we returned to *Barbadoes*.

Many flock to Meetings.

And my Companion *Thomas Briggs* being taken very ſick, Coll. *Wenthrop* took us to *Barbadoes* in his own Veſſel, and went along with us, he having receiv'd the Truth in the Love of it. When we came to *Barbadoes* Friends were glad, and *G. F.* was there in the Lord's Service, we had many large precious Meetings, the Lords power and preſence accompanied his Teſtimony, and Work committed unto us; and many were brought into the way of Life and Peace with God.

Barbadoes.

When we were clear in our Service, we took ſhipping for *Jamaica*, viz. *George Fox*, *Robert Widders*, *Solomon Eccles*, *Elizabeth Hooton*, and I, being about Ten days at Sea, we landed at *Port-Royal* in *Jamaica*, we travell'd much in that Iſland, and had good Service in gathering People to the Lord Jeſus Chriſt, and ſetling Meetings amongſt them. *James Lancaſter* and I, travell'd over that call'd *Mount-Diabolo*, to the North ſide of the Iſland, where the People receiv'd us gladly, and came to Meetings, ſeveral were convinc'd and receiv'd the Truth; we ſetled a Meeting there for the Worſhip of God.

Jamaica.

Port-Royal.

Diabolo.

After

After ſome time of Labour in the Goſpel of Chriſt, having finiſh'd our Service in that Iſland, we committed them to the Lord's keeping, and took Shipping for *Maryland*; but *Elizabeth Hooten* died in *Jamaica*, being an ancient Woman; we left *Solomon Eccles* there in Truth's Service, the reſt of us ſhipp'd with *G. F.* for *Maryland*; we had great Exerciſe and Perils in this Voyage, in the Gulf of *Florida*, being ſore ſtreſs'd with contrary Wind and Tempeſtuous Weather, that lay heavy upon us ſeveral Days and Nights, we were alſo much bruis'd and tired; but the Lord had mercy upon us, who commands the Winds, and lofty *Waves of the Seas to be ſtill, and they obey him*; alſo by the Lord's Providential Hand, we eſcap'd an eminent Danger of being taken by a Privateer. At length we got within the Cape of *Virginia*, and up the great Bay of *Cheſeapeak*, to the Mouth of the *Pottuxon-river* in *Maryland*, where we anchor'd, but a violent Storm ariſing we could not get aſhore for ſome days, though our Proviſion and Water were ſpent. When the Storm ceas'd, Friends hearing of us, came in a Boat, and fetch't us aſhore.

Elizabeth Hooten *died in* Jamaica.

Great Perils in the Gulf of Florida.

Cape of Virginia.

Pottuxon-river *in* Maryland.

Here we met with *John Burnyeat*, ready to take Shipping for *England*; we had ſeveral large heavenly Meetings, and the Lord's Power and Preſence with us, to our great Comfort; then we Travell'd ſeverally in our Services, as the Lord order'd us. *George Fox*, *John Burnyeat*, and ſeveral other Friends accompanying them, travell'd to *New-England*. I took Boat, and went to *Virginia*, where things were much out of order; but the Lord's Power and Teſtimony

John Burnyeat.

New-England.

Virginia.

went over all; when I had gotten several powerful Meetings amongst them, and their Minds a little setled, so that Truth had got some hold; I appointed a Men's-meeting for the setling of them in the way of Truth's Discipline.

Meeting for Discipline setled there.

To Carolina.

Afterwards it being upon me, I travell'd to *Carolina*, and two Friends accompanied me, it being all Wilderness, and no *English* Inhabitants, or Pad-ways, but some mark'd Trees to guide People; the first days Journey we did pretty well, and lay that night in the Woods, as we often used to do in those Parts; the next day being Wet-weather, we were sore foyl'd in Swamps and Rivers, and one of the Two that were with me for a Guide, was at a stand, to know which way the Place lay, we were to go unto: I perceiving he was at a loss, turn'd my mind to the Lord, and as he led me, I led the way; so we travell'd in many Difficulties until about Sun-set, then they told me, *they could travel no further, for they both fainted, being weak Spirited men*; I bid them stay there, and kindle a Fire, and I would ride a little farther, for I saw a bright Horizon appear through the Woods, which Travellers take as a Mark of some Plantation; so rode on to it, and found it was only tall Timber Trees without Under-wood: But I perceiv'd a small Path, which I follow'd, until it was very dark, and rain'd violently; then I alighted and set my back to a Tree, till the Rain abated, but it being dark, and the Woods thick, I walk'd all night between two Trees, and though very weary, I durst not lye down on the Ground, for my Cloaths were wet to my Skin: I had eaten little or nothing that day, neither had I any

A Wilderness-Travel.

W. E. leads the way thro' an unknown Desart.

W. E. walk'd all Night between two Trees.

any thing to refresh me, but the Lord; in the morning I return'd to seek my two Companions, and found them lying by a great Fire of Wood; I told them how I had far'd, he that should have been the Guide, would have perswaded me, that we were gone past the place, where we intended; but my mind drew to the Path which I had found the Night before: So I led the way, and that Path brought us to the Place, where we intended, *viz. Henry Phillips*'s House by *Albemarle-river*.

Henry Phillips *by* Albemarle-River.

He and his Wife had been convinc'd of the Truth in *New-England*, and came there to live, who having not seen a Friend for Seven Years before, they wept for Joy to see us; yet it being on a First day Morning when we got there, I was weary and faint, and my Cloaths all wet. I desired them to send to the People there-away to come to a Meeting about the middle of the day, and I would lye down upon a Bed, and if I slept too long, that they should awake me. Now about the Hour appointed many People came, but they had little or no Religion, for they came, and sat down in the Meeting smoking their Pipes; but in a little Time, the Lord's Testimony arose in the Authority of his Power, and their Hearts being reach't with it, several of them were tender'd, and receiv'd the Testimony. After Meeting they desir'd me to stay with them, and let them have more Meetings.

Justice Tems *and Wife convinc'd of the Truth and several others soon after.*

One *Tems* a Justice of the Peace, and his Wife were at the Meeting, who receiv'd the Truth with Gladness, and desired to have the next Meeting at their House, about three Miles off, on the other side of the Water; so we had a Meeting there the next day, and a blest-



sed Meeting it was. For several were tender'd with a Sense of the Power of God, receiv'd the Truth and abode in it.

Virginia. I could stay no longer with them at that time, for I had appointed a Mens-meeting in *Virginia*, the Fifth day of that Week. Things being much out of order amongst them; so I took my leave of them in the Love of God, and began my Journey the Third day Morning with my two Fellow-travellers. I had rode

W. E. seized with great Illness of Body. but a few Miles, till I was seiz'd with grievous Gripes, and a Weakness in my Bowels occasion'd by the great Surfeit, I got with those Hardships in coming thither, my Water ran from me, as it came, for I could not hold it, I rode in great Pain that day, and at Night lay in the Wilderness. Soon after we alighted off our Horses, my two Fellow-travellers, that should have help'd me, fell sick and fainted; so I was forced to rise, kindle the Fire, and fodder the Horses. After some time they recover'd from their fainty Fit, the Lord was merciful and bore up my Spirit that Night, the next day we got to *Virginia*,

A Men's-meeting at Virginia. to the Mens-meeting, and the Lord's Power was with us, and Friends receiv'd Truth's Discipline in the Love of it, as formerly they had receiv'd the Doctrine of Truth; for which they were great Sufferers, in the spoiling of their Goods; the Governour being a very peevish Man, and much set against Truth and Friends.

Now Friends desired to have another Mens-meeting, before I left those Parts; so we appointed another, and the Time and Place mentioned. In the mean time I travell'd to several Places in that Country, and

and had comfortable Meetings with Friends, and travell'd Thirty Miles above *James-town*, to a place called *Green Springs*, where were ſeveral convinc'd People, and a Meeting had been ſettled there, but was loſt, the People being ſtumbled in their Minds; and ſcatter'd by the evil Example of one *Thomas Newhouſe*, who had been a Preacher amongſt them; and went from Truth, into the Filth and Uncleanneſs of the World. Then I got them together, and ſetled a Meeting, they were glad thereof and much comforted, as Sheep that had been aſtray, and return'd again to the Shepherd *Chriſt Jeſus*; ſo I left them tender and loving. 1672.

Green-Springs.

Thomas Newhouſe an Apoſtate.

As I return'd, I had ſome thing upon me to viſit the Governour Sr. *William Barclay*, and to ſpeak with him about Friends Sufferings; ſo I went about Six Miles out of my way to ſpeak with him, accompanied with *William Garret* an honeſt ancient Friend; I told the Governour, I came from *Ireland*, where his Brother was Lord Lieutenant, who was kind to our Friends, and if he had any Service for me to his Brother, I would willingly do it, and as his Brother was kind to our Friends in *Ireland*, I hop'd he would be ſo to our Friends in *Virginia*; he was very peeviſh and brittle, and I could faſten nothing upon him with all the ſoft Arguments I could uſe, ſo when I had done my Endeavours, and was clear, I left him.

W. E. viſiteth the Governour of Virginia.

I came that night to Juſtice *Taverner*'s Houſe, his Wife was a Friend, and he loving to Friends, the next day was the Mens-meeting at *William Wright*'s Houſe, the Juſtice and his Wife went to the Meeting, about Eight or Nine Miles, and there were ſeveral other

Juſtice Taverner, *&c. rode ſeveral Miles to a Meeting.*

Major General Bennet and Collonel Teve, &c. at a Meeting.

ther Persons of Note came to the Meeting, particularly *Richard Bennet*, *alias*, Major General *Bennet*, and Collonel *Teve*, with others, and a great many Friends, some came a great way to that Meeting, and a blessed heavenly Meeting it was; many were tender'd by the Lord's Power, and the Witness of God reach'd, which answer'd to the Truth of the Lord's Testimony, that was declar'd to them in his Power. We had first a Meeting for the Worship of God, then Friends drew into a large Upper Room to the Men's-meeting, where I was with them in setling the Affairs of the Church. Justice *Taverner's* Wife came to me, and told me, that the Major General, Coll. *Teve*, and others were below, staying to speak with me; so I went down to them, they were very Courteous, and said they only staid to see me, and acknowledg'd, what I had spoken in the Meeting was Truth. I told them the Reason of our Friends drawing apart from them, was, *To lay down a Method, to provide for our Poor Widows, and Fatherless Children; to take care that no Disorders were committed in our Society; and that All lived orderly, according to what they profess'd*; also inform'd them, that in *England* and other places, we had such Meetings setled for that Service; the Major General reply'd, *He was glad to hear there was such Care, and Order amongst us, and wish'd it had been so with Others.* He further said, *he was a man of great Estate, and many of our Friends were mean Men, therefore he desir'd to contribute with them.* He likewise ask'd me, *How I was treated by the Governour?* he having heard that I was with him; I told him, *that he was brittle and peevish, and*

Both Courteous and Satisfied.

The end of Meetings for Discipline.

The Major Generals generous offer.

I

could get nothing fastned on him. He ask'd me, *If the Governour call'd me* Dog, Rogue, &c. I said, *No, he did not call me so.* Then said he, *you took him in his best Humour, they being his usual Terms, when he is angry, for he is an Enemy to every appearance of Good.* They were tender and loving, so we parted, the Major General desiring to see me at his House, which I was willing to, and accordingly went; he was a Brave, Solid, Wise Man, receiv'd the Truth, and died in the same, leaving Two Friends his Executors.

Major General Bennet *received the Truth, and died therein.*

Now, when I had been some time with Friends in *Virginia*, and had many sweet serviceable Meetings amongst them, and things somewhat setled, I found my Spirit clear of that Service, so took Boat, and went back to *Maryland*, where I stay'd several Meetings, the Lord's Power and Presence accompanying, that made hard things easie. When I was clear there, I took Passage by Sea, and about Ten Days after, landed safe at *New-York*, where no Friends lived. *John Evans* of *Jamaica* being in my Company at that time, we lodged at a *Dutch* Womans House, who kept an Inn, and I was moved of the Lord to get a Meeting in that Town; for there had not been one there before; so I spoke to the Woman of the House to let us have a Meeting, who was very willing, and let us have a large Dining-Room, also furnish't it with Seats, we gave Notice thereof, and had a brave large Meeting, some of the Chief Officers, Magistrates, and leading Men of the Town were at it, very attentive they were, the Lord's Power being over them all, several of them appear'd very loving after the Meet-

Maryland.

New-York.

The first Meeting at New-York.



Meeting, the Woman of the Houſe and her Daughter being Widows, both wept, when We went away.

Long-Iſland. From thence I went to *Long-Iſland*, where were many honeſt tender Friends, and having ſeveral Meetings with them there, we were well refreſh'd and comforted together in the Lord; from thence I went to Shelter-Iſland. *Shelter-Iſland*, where I met with *George Fox* again, and ſeveral Friends with him, coming from *New-England*, and going to *Virginia*; I told him of my Travells, and Service for the Lord, at the Hearing of which he was glad, and we prais'd the Lord for his Goodneſs, I told him that I was much preſt in Spirit to haſten for *Ireland*, he told me that Friends in *New-England* had heard of me, and they expected I would viſit them, and beſides the Paſſage of Ships from thoſe Parts were ſtopt, by Reaſon of Wars between *Holland* and *England*, I told him I believed I ſhould not wait long for a Paſſage (for the Lord preſs'd me) for *Ireland*, and I believ'd there was need of my Service there. So after being two or three Days together at *Shelter-Iſland*, we took leave one of another, and parted in the ſweet Love of God.

W. E. *conſtrained to go for* Ireland.

Narraganſet. After ſome days Travel by *Narraganſet*, and thoſe Rhode-Iſland. Parts I came to *Rhode-Iſland*, where I met with *John Burnyeat*, *John Stubbs*, and *John Cartwright*, there one *Roger Williams* an old Prieſt, and an Enemy to Truth, had put forth Fourteen Propoſitions, (as he called them) which he would maintain againſt any of the *Quakers*, that came from *Old-England*, and challenged a Diſpute of Seven of them, at *NewPort* in *Rhode-Iſland*, and the other Seven at *Providence*.

John Burnyeat, John Stubbs, *and* John Cartwright.

Roger Williams *Challenge.*

I

I joyn'd with Friends in anſwering this Challenge, at the Time and Place appointed for the Diſpute, which was to be in Friends Meeting-Houſe at *Newport*; a great Concourſe of People of all Sorts gather'd. When thoſe Propoſitions (as he call'd them) came to be diſcours'd of, they were all but Slanders, and Accuſations againſt the *Quakers*, the bitter old Man could make nothing out, but on the contrary they were turn'd back upon himſelf, he was baffled, and the People ſaw his Weakneſs, Folly, and Envy againſt the *Truth* and *Friends*.

W. E. &c. *diſputes with Prieſt* Williams *at* Newport.

There were many prejudic'd *Baptiſts* would fain have helpt the old Prieſt againſt Friends; but they durſt not undertake his Charge againſt us; for they ſaw it was falſe and weak: So the Teſtimony of Truth in the Power of God was ſet over all his falſe Charges, to the great Satisfaction of the People.

When this Meeting was ended, which laſted three Days, *John Stubbs* and I went to *Providence*, accompanied with many Friends, to hear the other Seven Propoſitions, which laſted one Day. *John Burnyeat* and *John Cartwright* going another way in Truth's Service. Now at *Providence* there was a very great Gathering of People, both *Presbyterians*, *Baptiſts* and *Ranters*. *Roger Williams* being there, I ſtood up and told him in Publick, *We had ſpent ſo many Days at* Newport, *where he could make nothing out agreeable to his Challenge; but on the contrary manifeſted his Clamour, raſh and falſe Accuſations, which he could not prove againſt us, that I was not willing to ſpend much time in hearing his Clamour, and falſe Accuſations, having other Service for the Lord, therefore would only ſpend that day:* So

Providence.

he went on, as he had done at *Newport*, in *Rhode-Iſland*. We anſwer'd to all his Charges againſt Friends, and diſprov'd them.

Prieſt William's Falſe Charges anſwer'd and diſprov'd.

Now the old prejudic'd Man was ſilenc'd, then the Profeſſors deſired to know our Belief, *What the Soul of Man was made of?* I told them, *I believed what the Scriptures ſaid, that when God made Man, He breathed into Man the Breath of Life, and he became a Living Soul, and it was ſufficient for me to know Chriſt Jeſus, that redeemed my Soul; but if any of them, that were great Profeſſors and old Diſputants, would undertake to ſhew, what God made the Soul of Man of, he might.* Then one that was an ancient leading Man amongſt them, ſaid, *He would not meddle with it*; this ended the Diſpute. Then we had a ſeaſonable opportunity to open many things to the People, appertaining to the Kingdom of God, and way of Eternal Life, and Salvation. The Meeting concluded in Prayer to Almighty God, the People went away ſatisfy'd and loving. Next day we had a Meeting at *Warwick*, not many Miles from thence, to which, moſt of thoſe People came, and the Lord's Power and Preſence was largely manifeſted; after the Meeting the People were very loving, like Friends.

Afterwards Friends declared the Things of God to the People.

Warwick.

From thence, *John Stubbs* went to *Narraganſet* to meet *John Burnyeat*, and I went to *Rhode-Iſland* by Boat, and ſtaid ſome Meetings there with Friends, and was well refreſh'd together with them in the Lord; from thence to *Sandwich*, and had a good Meeting with Friends, and another at *Scituate*, ſo to *Boſton*, and had one Meeting there, where was a Ship

Narraganſet. Rhode Iſland.

Sandwich. Scituate. Boſton.

Ship ready to ſail for *Ireland*; and being preſs'd in Spirit to haſten over, I went aboard, and that day we ſet ſail. The Maſter of the Ship was kind, and when I would have a Meeting, if I told him of it, he would go upon the Deck, and call all the People, and ſtay until I ended the Meeting; his Name was *Thomas Edwards*, a *New-England* Man.

Thomas Edwards *kind to* W. E.

In three Weeks time we made Land in *Ireland*, (a readier Paſſage ſeldom known) when we came up with the Land of *Ireland*, the Wind turn'd *North-Eaſt*, and a great Storm aroſe, which clear'd our way from Pyrats, there being then Three *Dutch* Privateers, that watch't the Harbours of *Cork*, *Kinſale*, and *Toughal*; this Storm took them from the Shore to the *Southward*, ſo the next day we got into *Toughal*, before they return'd to their Poſt; there being Two Guns on Board our Ship, when we came into the Harbour, the Sea-men would have fired them, as their Cuſtom is; but the Maſter would not ſuffer them, ſaying, *They were blind, that could not ſee; it was not Guns that deliver'd them from their Enemies; and that he believed in his Conſcience, it was for my ſake they were Preſerv'd; and if I would go back with him to* New-England, *he would give me my Paſſage Free*; I told him, *There was an Hundred Pounds Fine, on any Maſter of a Ship, that ſhould bring a* Quaker *to* New-England; he ſaid, *He would venture that, if I would go with him*; he was really convinc'd of the Truth, and made ſenſible, that the Lord's Power was with me. For after I landed, and the Ship was unladen, as they were going to take in freſh Loading

W. E. *Landed at* Youghal.

The Maſter of the Ship ſenſible of the Lord's Power being with W. E.

ing, the Privateer came again, and took it between *Cork* and *Youghal*, for which he paid the Ranſom of Two Hundred Pounds.

W. E's *Viſion of an approaching Scarcity.*

Whilſt I was at Sea in that Voyage, as I lay retir'd in my Cabbin, an Heavenly Viſion came over my Senſes, and in it appear'd *Two very poor Ill-favour'd Cows, that aroſe under my Plough beam, as I was holding my Plough*; whereupon I ſat up in my Cabbin and conſider'd the Matter: Then the word of the Lord came to me, and ſaid, *The Two Cows are Two Years, for there ſhall be Two very dear Years, and in as much as the Cows aroſe under the Plough-beam, they ſhall fall on Corn and Cattle*, which came to paſs in a very little time, in the time of great Plenty; contrary to Mens Reaſon. Cattle died abundantly, and the Price of Corn roſe to an extraordinary Height, ſo that many were famiſh'd for lack of Bread; and ſeveral Families, that had liv'd plentifully, were forced to go a Begging, their Corn being ſpent, and Cattle dead; ſeveral Families that were aſham'd to Beg, ſhipt themſelves for Servants to the *Weſt-Indies* to get Food; and many in this Nation, would gladly have wrought for Meat, and could not get Employment.

Province Meeting at Cork.

When I landed, I went to *Cork* to the Province-Meeting, which was at hand, and preſently found there was cauſe for my Spirit to be preſs'd, to haſten over for the Preſervation of the Church's Peace, ſome being gone into the looſe fooliſh Imaginations of *Muggleton*, and others, both out of *England* and of this Nation into Looſeneſs, and the Liberty of their Wills, and carnal Affections, from the Croſs of Chriſt,

Christ, and Self-denial, which caus'd great Trouble, and Difference amongst Friends both at *Cork*, *Dublin*, and several other Places. We had much Exercise before we got things brought into Order and setled, but the Lord's Power was with us, and went over all, and the Lord still gave an Understanding to place Judgment in the right line; Praises to his Name for ever! Now honest tender Friends that kept their Habitation in the Truth, were very glad of my coming in such a time of need; so I labour'd with them in this Nation, both in the Ministry and Church-Government, according to the Ability, and gift that Christ gave me.

Some loose Persons occasion great Trouble.

SECT. IX.

Of his difficult Voyage to the West-Indies *again in* 1675. *His publick Dispute with Priest* Ramsey, *in the presence of about Three Thousand. Of his manifold Perils and Services in* North-America, *both in the Islands, and Continent, by Sea, and Land, until his Return in* 1677.

ABout the Year 1675, I was mov'd of the Lord, to go to the *West-Indies* again in Truth's Service, and after some small time, many Friends being acquainted with it, and having Unity therewith, my

1675. W. F. *goes to America again.*

my Wife also being willing to give me up, I enquir'd for Shipping to *Barbadoes*, and heard of a Ship at *Cork* bound thither, one *Edward Hunt*, a Friend being Merchant, and part Owner, who also went in it himself, I had an account near the time, when they would be ready to sail, and accordingly went to *Cork*, my Wife accompanying me thither, and several Friends of our Meeting; when we came to *Cork*, I agreed with the said *Edward Hunt* for my Passage; my Wife and Friends that went back, took their leave of me in much Tenderness, and Brokenness of Spirit in the Love of God, in which we gave up one another into His Heavenly Will, to be dispos'd of.

Edward Hunt bound for Barbadoes.

A few days after we sail'd from *Cork-Harbour*, and things were well, the Lord's Goodness being enjoy'd at Sea, as well as at Land; but before we made our Voyage, we fell short of Drink and Water, and went to Allowance in the hot Climate, we had Six Horses on Board, belonging to the Merchant, and their Hay was spent; so were forc'd to shave Dale-Boards, and pull the Straw out of the Mens Cabbins to mix with the Shavings, to give the Horses to eat, and gave them Bisket, so preserv'd their Lives until they got ashore. In the Latitude of *Barbadoes*, we met with a Ship from *Guinea*, bound for *Barbadoes*, with Three Hundred *Negroes*; we desir'd the Master to let us have a Barrel of Water, but he told us, *he would not let us have a Barrel of Water, for a Barrel of Silver*; for he had been at Allowance many Weeks, and was afraid of Want. The Day we espied *Barbadoes*, we had scarce half a Barrel of Water left; so in about Eight Weeks we made our Voyage, and landed well

Drink and Water falleth short at Sea.

in

in *Barbadoes*; where Friends receiv'd me gladly, and I had a large and open Door amongst the People in the Labour of the Gospel; for Peoples lofty Spirits were down, by reason of a very Extraordinary Storm, called a *Hurricane*, which had done abundance of Damage in the Island, kill'd many People, and destroy'd many brave Buildings, Ships, and small Vessels.

W. E. *landed in* Barbadoes.

Lofty Spirits humbled by means of a late Hurricane.

At this time, were great Resorting to Meetings, so that they were very full, I travell'd through all parts of the Island, and had Meetings; many were convinc'd and receiv'd the Truth, and Friends Hearts open'd and enlarg'd in the Love of God, both to receive *Truth's Doctrine* and *Discipline*; so that I had very good Service, both in Publick Meetings for the Worship of God, and Men and Womens-Meetings about Church-Affairs, as also *Negroes* Meetings in Families, and several Meetings were setled on such Accounts, the Lord being with me, who gave me Wisdom, and Understanding in the managing of those Affairs, and the Lords Power attended his Work, and blest and prosper'd it mightily; so that things relating to Truth's Affairs, both as to *Doctrine* and *Discipline* were setled to great Satisfaction.

Great Meetings and Many convine'd.

Meetings in Families.

At this time, there was one *Tobias Fryer*, a Man of great Substance, Repute, and of Authority in Commission of the Peace, his Wife was a Friend, and had lain long sick, she had a great desire to see me, and sent to me twice; but I being closely employ'd in the Lord's Service, sent her word, to ask her Husband leave to have a Meeting there, and I and some other Friends would come and visit her, she did so, and her Husband granted it; So on the Day appointed I went, and

Tobias Fryer *a Man of great Repute.*

1675. and many Friends and others came there; it was a very throng Meeting, and the Pariſh Prieſt one —— *Ramſey* was there, and Juſtice *Fryer* got him ſeated in the midſt of the Throng of Friends.

Prieſt Ramſey amongſt Friends unknown.

After ſome time, I ſtood up to ſpeak of the things of God, and the Divine Myſteries of Chriſt's Kingdom, whoſe heavenly Doctrine was clearly open'd, and preach'd by the divine Operation of his Holy Spirit, to the great Satisfaction of the Meeting, and Comfort of Friends: So that many of them after the Meeting, expreſs'd their Gladneſs and Satisfaction, only the Prieſt was uneaſie, yet could make no Oppoſition; for the Lord's Power was over him, and chain'd him down, tho' he was a very bad man; but the Teſtimony of Truth, in the Demonſtration of the Spirit and Power of the Lord, being ſet over him, made him fret, ſo he came to *Bridge-town*, and brought many rude People to our Meeting there, which was very large and full; he alſo abuſed Friends in foul Language, calling us *Hereticks*, *Blaſphemers*, and *Traitors*, and challeng'd a Diſpute with me, to prove his Charge, which he ſaid, he would do from our own Books. So after we got things a little Quiet; we broke up the Meeting, and at my Lodging I wrote a few Lines to him, after this manner.

At Bridgtown he diſturbs the Meeting, and challengeth a Diſpute with W. E.

Prieſt RAMSEY,

FOraſmuch as thou in publick haſt charg'd our Society with Hereſy, Blaſphemy, *and* Treaſon, *and that thou would'ſt prove this Charge from our own Books, and on that account haſt challenged me to a publick Diſpute,*

I

I am willing with the Lord's Assistance, to give thee a meeting in Defence of our Faith *and* Doctrine. 1675.

W. E.

When these came to his hand, he seemed to cool in his hot Challenge, saying, he had not a convenient Place, fit for such a Concourse of People, as would come to the Dispute, and besides he would first have an hour's Discourse with me in private. To which I replied again in writing, *That for private Discourse with him, I was not willing, but in Publick; and if he could procure leave of Justice* Fryar *to meet at his House, where we did before, I would come to him in his own Parish, otherwise I would get leave of Coll.* Linn, *to meet at his House.*

When W. E. *accepts, the Challenge, the said* Ramsey *declines at first.*

Whilst I was writing this, Coll. *Linn* came to see me, and I told him what I was writing, he said, all his House was at my Service, and if that were too little, he had Conveniency of Trees about his House, and could make Shades for Thousands of People; so I sent my Letter to the Priest, and he sent his Answer, that he would come to Coll. *Linn's* such a day.

At last consents to meet W. E.

It soon spread abroad, so most of Friends in the Island came there, and abundance of People, it was thought there were above Three Thousand, several Justices of the Peace, and others of account. We met out of Doors under Shades, when the Meeting was setled, I propos'd, *That both Parties should be limited to an Hour's Time, in* Questions *and* Answers, *and not to exceed at any Time; and that both Parties*

Supposed present 3000 at the Dispute.

1675. *ſhould prove their Aſſertions by the Holy Scriptures, or elſe to be void*, this was aſſented to; but not obſerv'd by the Prieſt. For inſtead of proving his former Charge againſt Friends, he went out into Railing, and Slandering ſeveral Friends, ſometimes againſt us All in general; ſo manifeſted his Folly to the Sight of the People. Friends were cool in their Minds, and as we had an Opportunity, did open things to the People concerning our *Faith* and *Principles*, and having a *Bible*, ſhew'd them Scriptures for them; ſo that there was a general Satisfaction amongſt them concerning us, and it was of great Service for Truth.

Prieſt Ramſey raileth againſt Friends.

This Prieſt *Ramſey* had been a Fryar, and went out of *England* for Misdemeanours, as after did appear by a Certificate under the Hand and Seal of the Earl of *Rocheſter*, occaſion'd by a Slander caſt upon a Friend in *England*, which, he ſaid there in publick, he had from the ſaid Earl, who was a near Kinſman to the Friend accus'd. After the Meeting, Prieſt *Ramſey* went to the Governour Sir *Jonathan Atkins*, and made a great Complaint againſt me, that I was a *Jeſuit* come out of *Ireland*, pretending to be a *Quaker*, and to make the *Negroes* Chriſtians; but would make them Rebels, and riſe and cut their Throats; upon which the Governour was about to ſend his Warrant to apprehend me, I heard of it, and went to him before the Warrant came; *Robert Dree* a Friend went along with me.

Had been a Fryar.

And inceuſeth the Governour againſt W. E. as a Jeſuite, &c.

When we came to the Governour, and he knew my Name, and who I was, he ſaid, he had heard of me, and would take a Courſe with me, uſing many rough

rough Words, and threatning highly, what he would do to me, so sent his Man for the Marshal, who liv'd a Mile from thence; but before the Marshal came, we had much Discourse, and amongst other things he told me, he was inform'd, That I was making the *Negroes* Christians, and would make them rebel, and cut their Throats. I told him, *It was a good Work, to bring them to the Knowledge of God and Christ Jesus and to believe in Him, that died for them, and for all Men, and that would keep them from Rebelling, or cutting any Man's Throat; but if they did rebel and cut their Throats, as he said, it would be through their own doings, in keeping them in Ignorance, and under Oppression giving them Liberty to be common with Women, (like Beasts) and on the other hand starve them for want of Meat and Cloaths convenient; so giving them Liberty in that, which God restrain'd, and restraining them in that, which God allow'd, and afforded to all Men, which was Meat and Cloaths.* After some time he grew very moderate. 1675. W. E. *reasoning with the Governour.*

The Marshal came and ask'd him, What his Pleasure was? He answer'd, he thought to have committed me to Prison; but his Mind was alter'd, and ask'd me, if I would appear before the Council the next Day? I told him, I would, if he commanded me, he said, he did command me, so dismiss'd me for that time. Next Day I came to the Council-house, and many Eminent Friends of the Island came with me, I was call'd into the Council-Chamber, and Friends staid without; there were the Governour, and most of the Chief-men of the Island, also the envious Priest *Ramsey* was there, strongly accusing Friends W. E. *as commanded, appears before the Council.*

1675. of *Hereſy*, *Blaſphemy*, and *Treaſon*, and would prove it out of *Edward Burrough*'s Book; the Book was in Town, I ſent a Friend for it, who brought it to the Governour, the Prieſt tew'd and turn'd it, but could not find any thing to prove his Charge; the Governour checkt him, and ſeveral of the Council frown'd on him, then the Prieſt went on his Knees, and ask't them Forgiveneſs. From that time the Governour was kind to me.

Prieſt Ramſeys falſe Accuſation againſt us, brought him into Diſgrace.

The Governour is kind to W. E.

I labour'd in Truth's Service in the Iſland about Five Months, and had great Service for the Lord, many receiv'd the Truth, and things were well among Friends and in good Order: So being clear of the Service there, and having Drawings on my Spirit to *New-England*, I took Paſſage for *Rhode-Iſland* in a Yatch, that *Joſeph Bryar* a Friend was Maſter of, when they were near ready to ſail, I went and took leave of the Governour, and he was very kind and Friendly. The Day we ſail'd, many Friends came to *Bridge-Town*, to take their leave, and we parted in the Love of God, and ſweet Unity of his Bleſſed Spirit, in much Tenderneſs; *Thomas Redman* a Friend, and Doctor went with me, we had a good comfortable Paſſage, and came well to *Rhode-Iſland* in about Three Weeks.

New England. Rhode Iſland.

At that Time *New-England* was at Wars with the *Indians*, except the Colony of *Rhode-Iſland*, the Governour of it being a Friend, yet the *Indians* burnt ſeveral Towns out of the *Iſland*, and kill'd ſeveral People that belong'd to the Government; but by the Lord's Providential Hand, were not ſuffer'd to come into the *Iſland*, the *Indians* prevail'd mightily, burn't many

many considerable Towns, kill'd and murther'd People daily; it was a perilous Time, and the ways infested with Murtherers, the *Indians* lying hidden in Bushes, shot men down as they travel'd, before they saw them, and many were murther'd after that manner.

Many Towns burnt and People murder'd by the Indians.

When I had staid some Meetings with Friends in *Rhode-Island*, it was with me to travel *Eastward*, towards *Piscattaway*, to visit Friends there under Distress, by reason of the War, tho' all lookt upon it dangerous travelling, however I committed my Life to God that gave it, and took my Journey, one Friend ventur'd to go with me, to guide me through the Woods to *Sandwich*, and by the Lord's good Hand we got safe there. Friends were glad of my Coming, for there was an honest tender People there, that loved the Lord and his Truth, I staid with them Two Meetings, and we were well refresh'd in the Lord, and one in another, I travel'd from thence to *Seffenase*, and had a Meeting there, from thence to *Boston* alone, being Thirty Miles, and staid one Meeting, then went to *Salem*, and so to *Piscattaway-River* visiting Friends, and having Meetings at several Places. I came to *Great-Island*, and staid a Meeting or Two with Friends there, and we were well Refresh'd together in the Lord.

Sandwich.

Seffenase.

Boston.

Salem.

Piscattaway.

Great Island.

Then leaving my Horse there, I went in a Boat to *Nicholas Shapley*'s, a Man of Note in that Country, (who, and his Wife were both honest Friends) from thence over the River several Miles, where there were many honest-Friends, and had a Meeting with them on a First Day of the Week, it was a very large and precious

Nicholas Shapley *an honest Friend.*

precious Meeting, many came from far to it, and bleſs'd the Lord for that comfortable Opportunity. After the Meeting I took leave of Friends in the Love of God, and went back to *Nicholas Shapley*'s, ſtaid there Two or Three Days, and had a Meeting there, many Friends and Others came to it, a good Meeting it was, we had alſo a Mens-meeting about Church-Affairs.

A Ceſſation of the War with the Indians.

Now about this time, there was a Ceſſation of the War with the *Indians* on that River, and one Evening, whilſt I was at *Nicholas Shapley*'s, there came in Fourteen Luſty *Indian* Men, with their Heads trimmed, and Faces painted for War, they lookt Fierce, I ſat down with them in the Hall, and would have diſcours'd with them familiarly, for ſome of them ſpoke broken *Engliſh*; but they were churliſh, and their Countenances bloody: So I left them, and told the Friend, *I ſaw, They intended Miſchief in their Hearts, but the Lord chain'd them*, they went away in the Night, without doing of us any Harm. Next Day I was to go to *Great-Iſland*, and in the Morning *Nicholas Shapley* told me, that he was inform'd, the *Indians* intended to make a new Inſurrection; ſo I

Great-Iſland,

went by Water to *Great-Iſland*, as I intended, and had a Heavenly Meeting with Friends before parting; ſo I left them tender, in a Senſe of the Love of God. After I left them, the *Indians* roſe in Arms and murther'd about Seventy *Chriſtians*, as the Poſt brought News, but I did not hear of one Friend murther'd that Night.

Salem.

I came back to *Salem*, and had ſeveral Meetings in that Quarter, in ſome Places where none had been before,

before, I had Two Meetings at *Marble-Head*, many Reſorted to them, ſeveral were convinc'd and receiv'd the Truth; Peoples Minds were down, becauſe of the *Indian* Wars, that prevail'd mightily upon them.

Two Meetings at Marble-Head.

I travel'd in many Places, *as with my Life in my Hand*, leaving all to the Lord that rules in Heaven and Earth, I heard of ſome tender People at a Place call'd *Reading*, ſo I and Five or Six Friends more, went there to an ancient Man's houſe, whoſe Name was *Gould*, his Houſe was a Garriſon, for at that time moſt of the People in thoſe Parts, except Friends, were in Garriſons for Fear of the *Indians*, when we came to his Houſe, the Gates were lockt, we call'd, and the Old-man open'd the Gate; there was one of their Elders at Prayer; ſo I ſtopt Friends until he had done, then we went into the Room, where ſeveral were met to exerciſe Religion; but they ſeem'd to be diſturb'd at our coming in, I ſtood ſtill, and told them, *We came not to diſturb them, for I lov'd Religion, and was ſeeking Religious People*; the Old man of the Houſe, bid us ſit down, and he ſat by me.

At Reading *one* Gould *had a Religious Meeting.*

As I ſat, my Heart being full of the Power, and Spirit of the Lord, the Love of God ran through me to the People, I told them, *I had ſomething in my Heart to declare amongſt them, if they would give me leave*; the Maſter of the Houſe, who ſat by me, bid me ſpeak, *and my Heart being full of the Word of Life*, I ſpoke of the Myſteries of God's Kingdom, and as I was ſpeaking, I toucht a little upon the *Prieſts*, the Old man clapt me on the Shoulder, and ſaid, *He muſt ſtop me, for I had ſpoken againſt their Miniſters*: So I ſtopt, for I was tender of them, and felt

Where W. E's. *Preaching had good Effect.*

felt they were a tender People, yet my Heart was full of Heavenly Matter. After a little Pauſe, I told them, *I had many things to declare unto them of the things of God; but being in that Houſe, muſt have leave of the Maſter of it.* He bid me ſpeak on, which I did in the Demonſtration of the Spirit, and Power of the Lord; ſo that their Conſciences were awakened, and the Witneſs of God in them anſwer'd to the Truth of the Teſtimony, they were broken into many Tears, and when I was clear in Declaration, I conclud'd the Meeting with fervent Prayer to the Lord.

The Old man riſing up, got me in his Arms, and ſaid, *he own'd what I had ſpoken*, and thank'd God, that he could underſtand it, and ſaid, *he had heard, that we denied the Scriptures, and denied Chriſt, who died for us*, which was the Cauſe of that great Difference betwixt their Miniſters and Us; but he underſtood this Day, that we own'd both *Chriſt* and the *Scriptures*, therefore would know *the Reaſon of the Difference betwixt their Miniſters and Us*, I told him, *their Miniſters were ſatisfied with the Talk of* Chriſt *and the* Scriptures; *and We could not be ſatisfied, without the Sure, Inward, Divine Knowledge of* God *and* Chriſt, *and the Enjoyments of thoſe Comforts, the* Scriptures *declar'd of, which True Believers enjoy'd in the Primitive Times.* The Old man reply'd with Tears, *thoſe were the things he wanted.* He would not let us go, until we had eaten ſome Victuals with him, tho' at that time Proviſions were ſcarce, becauſe of the great Deſtruction by the Wars. Thus leaving them loving and tender, when we parted, the Old man wept, got me in his Arms, and ſaid, *he doubted, he ſhould never ſee me again.*

Difference of Miniſters.

The aged Man wept at parting.

I

I went from thence to *Boston*, and had Meetings there, and in several Places in that Quarter, having great Exercise with some, who profess'd Truth, and liv'd not in it, which did much hurt, and hindred the Lord's Work. When I was clear of those Parts, I went back to *Rhode-Island* by Sea, in a little Barque belonging to *Edward Wharton* a Friend, who liv'd at *Salem*; in some few Days we landed at *Rhode-Island*, where great Troubles attended Friends by reason of the Wars, which lay very heavy on Places belonging to that Quarter, without the Island, the *Indians* killing and burning all before them; and the People, that were not Friends, were out-ragious to fight; but the Governour being a Friend, (one *Walter Clark*) could not give Commissions to kill and destroy Men. Friends were glad of my Coming, and it pleas'd God, that it was to good Purpose in several Respects; the Faithful and Honest-hearted amongst Friends were much help'd, and strengthned by my being there, I staid some time amongst them, and had many blessed and Heavenly Meetings to worship God, also Mens-meetings for Church-Affairs.

Boston.

Rhode Island.

The Indians kill and burn, &c.

Walter Clark *Governour here could not wage War.*

Whilst I staid at *Rhode-Island*, the Heat of the *Indian* War abated, for King *Philip*, the Chief in that War of the *Indians* was kill'd, his Party destroy'd and subdued; presently a Sickness came, which proved mortal, and took many away, few Families in the Island but lost some in Two or Three Days Sickness. Many Friends died, yet I constantly visited sick Families of Friends, altho' the Smell of the Sickness was Loathsome, and many times I could feel all the parts of my Body, as it were loaden with it, so that

After the Indian War abated a mortal Sickness ensued.

1675. I would ſay to ſick Families, *it was much, I did not carry their Sickneſs away, I was ſo loaden therewith.* After ſometime it ſeized on me with ſuch Violence, that I was forc'd to keep my Bed at *Walter Newberrys* in *New-Port.*

W. E. *is taken ſick in* New-port.

Then ſome looſe Spirits, that I had dealt with for their Looſeneſs, were glad, and thought their Curb and Reins were taken off; but the Lord heal'd and rais'd me up, ſo that in about Ten Days time I was able to appear in Publick Meetings, and altho' my Body was thin and weak by reaſon of Travels and Troubles with wrong Spirits, looſe Livers, and falſe Brethren, yet the Lord's Power carried over all. When I had ſtaid ſome time labouring in thoſe Parts, and was clear of that Service, I was drawn towards *New-York*, and *James Fletcher* being here in the Service of Truth, would go with me; ſo we took out leave of Friends in the Love of God, and took Shipping at *Rhode-Iſland* for *New York.*

Rhode-Iſland. New-York.

Now whilſt we were on Board the Sloop, it came much upon me, to go to *New-Hertford* a Chief Town in *Connecticut-Colony*, which lay about Fifty Miles in the Country, through a great Wilderneſs, and very dangerous to travel; the *Indians* being in Arms haunting thoſe Parts, and killing many Chriſtians: So it look'd frightful, that I, who was a Stranger in the Country, ſhould undertake ſuch a Journey in thoſe perilous Times; but the Service came cloſe upon me, and I was under great Exerciſe of Mind about it; yet ſaid nothing of it to any man for ſome Days.

New-Hertford. Connecticut Colony. *Dangerous traveling.*

We were ſore toſs'd at Sea, forward and backward, by contrary Winds and bad Weather, yet got once

on

on ſhore in *Shelter-Iſland*, and went to *Nathaniel Sylveſter*'s, a Friend, who dwelt there, where we had a Meeting, after which the Wind and Weather ſeeming to favour us, we went a-board again, and ſet on our Voyage, but in the Night, it was exceeding Stormy, and we were in great Danger of being caſt away; yet by the Lord's Providence eſcaped; but were driven back to *New-London*, and the Wind continuing againſt us, we ſtaid there three Days, and endeavour'd to get a Meeting, but the People being Rigid *Presbyterians* would not ſuffer us to have one. 1675. Nathaniel Sylveſter *in* Shelter-Iſland. New-London.

We heard of ſome *Baptiſts*, Five Miles from thence that kept the *Seventh Day* as a *Sabbath*, I had ſomething upon me to viſit them; ſo *James Fletcher* and another Friendly Man, that came from *Old England*, who liv'd near *New-London*, went with me, it was on a Seventh Day of the Week when we came there, they were met together with their Servants and *Negroes*, keeping that Day, ſitting in Silence; when we came in, they ſeem'd to be diſturb'd; but I ſpoke gently to *them*, and ſaid, *we came not to diſturb them; but hearing they were a People, that differ'd in Religion, from the Generality of the People in that Country; we came to viſit them, and if they had Religion that was good, to get ſhar'e with them.* So the Maſter of the Houſe bid us ſit down, we ſat a pretty while in Silence, and my Heart was fill'd with the Word of Life, yet I was afraid to raiſe their Spirits, leſt thereby I ſhould loſe my Service. For I felt there were Deſires in them after the Knowledge of God, ſo I began my Service by way of *Queſtion*, and queried W. E. and J. F. *viſit ſome* Baptiſts *meetings*, &c. Sabbatarian Baptiſts. W. E. *propoſeth Queſtions concerning the Sabbath.*

1675. queried, *If they allow'd to ask Questions of one another, about Religion?* Which they assented to. I ask'd them, *Why they kept that Day as a Sabbath?* They said, *It was strictly commanded in the Old Testament.* I ask'd, *If we were obliged to keep all the Law of* Moses? They said, *No, but the keeping of the Sabbath, seem'd to be more requir'd, than the rest of the Law, for the Priests often blam'd the* Jews *for breaking the Sabbath, more than any other part of the Law.* I told them, *They were under a Mistake, for they might find that our Saviour* Jesus Christ, *when He was in the Flesh, did many things, which the* Jews *accounted a Breach of the Sabbath, as healing People on the Sabbath-day, traveling with his Disciples, plucking Ears of Corn, and doing many things on the Sabbath, with which the* Jews *were highly offended.* So I opened many Scriptures to them, shewing, that Christ had ended the Law of the Old Covenant, and was the *Rest* of his People, and that all must know Rest, Quietness, and Peace in Him.

Matt. 12, 1, to 16.

Then they ask'd me about *Water-Baptism* and *Breaking of Bread*, and we had much Discourse concerning it. They were very moderate and ready in the Scriptures. I shew'd them, *That* John, *who had the Ordinance of* Water-Baptism, *said, he baptiz'd with* Water; *but Christ should baptize them with* Fire, *and the* Holy Ghost, *and that his must decrease, and Christ's must increase, and now by our Account, it was drawing towards Seventeen Hundred Years, which was sufficient Time to wear unto an End that, which decreas'd, and Establish that which increas'd. And it was a material Question to such, as held* Water-Baptism *to be in force, to shew how far it was decreas'd, and when it would be at an End, and* Christ's Baptism *increased to Perfection,*

John *Baptized with Water, but* Christ *with the* Holy Ghost *and* Fire. Mat. 3 11,12. John, 3.30, *&c.*

Perfection, and eſtabliſh'd, according to John's *Teſtimony, but as for me, I believ'd, That* John's Water Baptiſm *was ended long ago, and* Chriſt's *eſtabliſht, and that there was but one* Faith, *and one* Baptiſm; *as the Apoſtle witneſſed to the* Epheſians, *and I open'd to them, that Chriſt was the Subſtance of all thoſe things, and his Body the* Bread of Life, *that we muſt all feed upon.* They were all quiet, and I declar'd to them in the Openings of Life, the Way of Truth, and when clear, concluded in fervent Prayer to God, and they were very tender and loving; ſo we parted. 1675.

Eph. 4. 5. *Chriſt is the Subſtance of the Typical Diſpenſation, and the Bread of Life.* John, 6. 35.

The next day being the Firſt day of the Week, we appointed a Meeting near *New-London* at the Friendly Man's Houſe, that was with us, ſeveral of the *Baptiſts* came to it, and many other ſober People, the Lords Power and Preſence was with us, but the Conſtable and other Officers came with arm'd Men, and forcibly broke up our Meeting, haling and abuſing us very much; but the Sober People were offended at them.

That Evening we weigh'd Anchor, and ſet Sail, the Wind ſeeming ſomething fair for us; but it ſtill remain'd with me to go to *New-Hertford*, yet ſeemed hard to give up, to be expos'd to ſuch Perils, as ſeem'd to attend that Journey; but I kept it ſecret, thinking the Lord might take it off me. We had ſailed but about Three Leagues, when the Wind came ſtrong *a-head* of us, that Night we had a Storm, and were glad to get an Harbour, where we lay ſome Days, the Wind blowing ſtiff againſt us. And the Hand of the Lord came heavy upon me, preſſing me to go to *New-Hertford*, ſo I gave up to the Will of God,

W. E *is conſtrained to go to* New-Hertford, *reſigning all to Gods will.*

1675. God, whether to live or die. Then I told the Company, *That I was the Cauſe, why they were ſo croſs'd and detain'd in their Voyage,* and I ſhew'd them, *how the Lord had requir'd me to go to* New-Hertford, *and the Journey ſeeming perilous, I had delay'd; but now muſt go, in Submiſſion to the Will of God, whether I lived or died.* The Owner of the Sloop wept, and the reſt were amaz'd and tender.

Then *James Fletcher* would go with me, ſo we went on ſhore, and bought each of us an *Horſe*, and the next Morning took leave of our Sloop-Company; then went on our Journey *without any Guide, except the Lord, and travel'd through a great Wilderneſs*, which held us moſt of that Day's Journey, we travel'd hard, and by the Lord's gracious Aſſiſtance got that Night within Four Miles of *New-Hertford*, where we lodg'd at an *Ord'nary*, and the People were civil, I got up next Morning very early, it being Firſt day of the Week, and went to *Hertford* on foot, leaving my Horſe at the *Ord'nary*, and deſir'd *James Fletcher* to ſtay there, till he ſaw the Iſſue of my Service, for I expected at leaſt a Priſon at *Hertford*.

W. E. *cometh to* New-Hertford.

So getting there pretty ſoon in the Morning, the Town was about Two Miles long, and I was mov'd to go to their Worſhip, I came to one great Meeting-Houſe; but the Prieſt and People were not come to their Worſhip, it being early; and my Spirit was ſhut up from that Place, then I was brought under great Exerciſe of Mind, fearing that *the Lord was angry with me, and rejected my Service, for my Delay under this Exerciſe.* I went on forward about half a Mile, ſo came near to another great Meeeting-Houſe.

W. E's. *fear that the Lord was angry at his Delay.*

and

and I found Openneſs in my Spirit to go thither, I was glad of the Lord's Countenance, tho' the People were not come yet to their Worſhip.

There was a brave River, where they built many Ships, about a Quarter of a Mile diſtant; ſo I went thither, and ſat down, until I ſaw People go to their Worſhip, when they were gather'd, I went there, and ſtood in the Worſhip-Houſe, near the Prieſt, until he had done his Service, then I ſpoke what the Lord gave me, they were moderate and quiet, and the Prieſt and Magiſtrates went away; but many of the People ſtaid, and I had good Service among them; when I had clear'd my Conſcience, we parted, and I went again towards the River-ſide, as I was going, a Man call'd me to come to his Houſe, and dine with him; I ſtood a little, and look't at him, his Spirit ſeem'd to me deceitful, I askt him, *If he would take Money for his Victuals?* he ſaid, *No*, then I told him, *I would not eat with him.* So I went to the River-ſide again, and ſat down, tho' I had not eaten any thing that Day.

W. E. *goeth to the Worſhip-Houſe.*

After ſome time the Bells rung for their Afternoon-Worſhip, and I was mov'd to go to the other Worſhip-Houſe aforemention'd, from which in the Morning my Spirit was ſhut up; ſo I went there, and the Prieſt and People were gather'd, having a Guard of Firelocks, for fear of the *Indians* coming upon them, whilſt at their Worſhip, I went in, and ſounded *an Alarm in the Dread of the Lord's Power*, and they were ſtartled, yet were kept down by the Lord's Power, in which I declared the Way of Salvation unto them a pretty while; but after ſome time, by the

the Perſwaſions of the Prieſt, the Officers haled me out of the Worſhip-Houſe, and hurt my Arm, ſo that it bled, then they took me to the Guard of Firelocks upon a Hill.

He is haled out of the Worſhip-Houſe, and his Arm hurt, &c.

And tho' it was a very piercing cold Day, and I ſtill faſting, my Body alſo thin, by reaſon of the Sickneſs I had in *Rhode-Iſland* not long before, and other Exerciſes, which I travel'd through, yet the Lords Power ſupported me; So that the Officer, who had me in Charge, firſt complain'd of the Sharpneſs of the Weather, and askt me, *How I could endure the Cold?* For he was very cold, I told him, *It was the Entertainment, that their great Profeſſors of Religion in* New-England *afforded a Stranger, and yet profeſs'd the Scriptures to be their Rule, which commanded to entertain Strangers, and beſides they had drawn my Blood*; ſo I ſhew'd him my Arm that was hurt, he ſeemed to be troubled, and excuſed their Magiſtrates, I told him, *the Magiſtrates and Prieſt muſt anſwer for it to the Lord, for they were the Cauſe of it*; then he took me to an Inn, and preſently the Room was fill'd with Profeſſors, much Diſcourſe we had, and the Lord ſtrengthned me, and by his Spirit brought many Scriptures to my Remembrance; ſo that Truth's Teſtimony was over them. As one Company went away, another came.

Very hard Entertainment.

W. E. had much Diſcourſe with Profeſſors.

When they were foil'd, a Preacher amongſt the *Baptiſts* took up the Argument againſt Truth, charging Friends with holding a great Error, (which was) *That every Man had a Meaſure of the Spirit of Chriſt*, and would know, if I held the ſame Error? I told him, *that was no Error, for the Scriptures witneſſed to it*

it plentifully; he ſaid, *he denied, that the World had receiv'd a Meaſure of the Spirit, but Believers had receiv'd it.* I told him, that the Apoſtle ſaid, *a Manifeſtation of the Spirit was given to* every one, *to profit with all*; he ſaid, *that was meant to* every one *of the Believers.* I told him, *Chriſt had enlightned* every one, *that came into the World, with the Light of his Spirit*; he ſaid, *that was* every one *of the Believers, that came into the World*; and as I brought him Scriptures, he ſtill applied them to the Believers, ſaying, *there was the Ground of our Error, in applying that to* every Man, *which properly belonged to Believers.* Then the Lord by his good Spirit brought to my Mind the Promiſe of our Saviour, (when he told his Diſciples of his going away) *that he would ſend the Comforter, the Spirit of Truth, that ſhould convince the World of Sin, and ſhould guide his Diſciples into all Truth*; thus *the ſame Spirit of Truth, that leads Believers into all Truth, convinces the World of Sin. So thou muſt grant, that all have receiv'd it, or elſe ſhew from the Scriptures a* Select *Number of Believers, and beſides them a* World *of Believers, that hath the Spirit, alſo another* World *of Unbelievers, that hath no Meaſure of the Spirit to convince them of Sin.* Here the Lord's Teſtimony came over him, ſo that he was ſtopt, and many ſober Profeſſors, who ſtaid to ſee the end, acquieſc'd therewith, and ſaid, *indeed Mr.* Rogers *the Man is in the right*; for you muſt find a Select Number of Believers, beſides a World that hath a Meaſure of the Spirit, that convinces them of Sin, and a World that hath not the Spirit, ſo not convinc'd of Sin. This you muſt do, or grant the Argument. He was ſilent,

Manifeſtation of the Spirit given to Believers and to the World alſo.

John, 1. 9. 16. 7th, to 14.

One Rogers *a* Baptiſt *Prieſt is confuted.*

The Understandings of People were open'd,

ſilent, and the People generally ſatisfied in that matter, their Underſtandings being open'd; ſo they took their Leave of me very lovingly, it being late in the Night.

When they were gone, I deſired the Woman of the Houſe to boil me a little Milk, for that day I had not eaten. The Baptiſt *Rogers* (aforeſaid) lodg'd there that Night, but liv'd Fifty Miles off, and was Paſtor to thoſe *Seventh-Day-Sabbath* People, that I had been with above a Week before, near *New-London.* The People of this Houſe, where we lodged being *Presbyterians*, I call'd the *Baptiſt* from them into another Room, he told me, where he liv'd, and what People he was Paſtor to. I told him, I was with his Hearers, and they were loving and tender. He alſo acquainted me, he was ſummon'd to *Hertford*, to appear before the Aſſembly, that then ſat, who had taken away his Wife from him, whom he had married ſome Years ago, before he was of the Perſwaſion, that he now was of. And ſince he became a *Baptiſt*, her Father, being an Elder of the *Preſbyterians*, was ſet violently againſt him, and endeavoured to divorce his Daughter from him, (tho' he had Two Children by her) for ſome ill Fact he had committed before he was her Husband, and whilſt he was one of their Church; whereof, under Sorrow and Trouble of Mind he had acquainted her, and ſhe had divulged the ſame to her Father, for which, he ſaid, they had taken away his Wife. I ask'd, how he could join with them in oppoſing me? and at ſuch a time, when I was but *One*, being a Stranger, and they *abundance* in Oppoſition; alſo whether

The Baptiſt Teacher's Wife taken from him

whether it was not unmanly to do ſo; but it being late, I deſir'd ſome further Diſcourſe with him in the Morning, which he aſſented to; but although I was up before the Sun roſe, he was gone away before.

I ſent to the Officer, that had the Charge of me the day before, to know, if he had any further to do with me, who ſaid, I might go *when* and *where* I pleas'd: So I paid the People for my Nights Lodging, and being clear of the Service there, I went towards the Place where I left *James Fletcher* and our Horſes, in the mean time *James Fletcher* came another way to look for me; thus we miſs'd of one another. When he came to *Hertford*, he heard by ſeveral where I was gone, ſo came back, and told me, *That I had ſet all the Town a talking of Religion.*

W. E. *diſcharged from his Confinement.*

The next Morning we took our Journey towards *Long-Iſland*, and in Three Days came there, where Friends receiv'd us gladly; but were much troubled in their Meetings with ſeveral, that were gone from *Truth*, and turn'd *Ranters*, i.e. *Men and Women who would come into Friends Meetings, ſinging and dancing in a rude Manner, which was a great Exerciſe to Friends.* We ſtaid in that Part amongſt Friends for ſome time, and had large and precious Meetings at ſeveral Places, many of thoſe *Ranters* came to Meetings, yet the Lord's Power was over them in his Teſtimony, and chain'd them down, ſome of them were reach'd with it, and brought back to the *Truth*, to own Condemnation, for their running out into Liberty and Wickedneſs.

Long-Iſland.

Ranters *diſturb Friends Meetings.*

East-Jersey. Shrewsbury. Middletown. Richard Hartshorn.

When we were clear of that Quarter, we took Boat to *East-Jersey*, and came to *Shrewsbury*, where we staid some Meetings, and were refresh'd with Friends in the Lord; from thence went to *Middletown*, and had a Meeting there at *Richard Hartshorn*'s, which was full and large, to which there came several of those People, that were tainted with the *Ranting Spirit*, One *Edward Tarff* came into the Meeting with his Face blackt, and said, *It was his Justification and Sanctification*, also sung and danc'd, and came to me, where I was sitting, waiting on the Lord, and call'd me *Old Rotten Priest*, saying, I had lost the Power of God; but the Lord's Power fill'd my Heart, and his Word was powerful and sharp in my Heart and Tongue, I told him, *he was mad*, and that made him fret, he said, *I lyed, for he was moved of the Lord, to come in that manner to reprove me.* I lookt on him in the Authority of the Lord's Power, and told him, *I challeng'd him and his God, that sent him, to look me in the Face one Hour, or half an Hour*; but he was smitten, and could not look me in the Face, so went out. The Lords Power and Sense of it was over the Meeting, in which I stood up, and appealed to the rest, *Whether this was not the same Power of God, in which I came amongst them at the first, unto which they were directed and turned, when they were convinc'd of the Truth*, shewing them, how they *i. e.* the *Ranters* went from it, and were bewitch'd by a Transform'd Spirit into strong Delusions, it was a blessed heavenly Meeting, People were tender and loving, and Friends comforted and glad of that blessed Opportunity.

Edward Tarff a Ranter opposeth W. E.

W. E. challengeth Edward Tarff a Ranter to look him in the Face.

A Heavenly Meeting.

Next

Next Morning we took our Journey through the Wilderneſs towards *Mary-land*, to croſs the River at *Delaware Falls*. *Richard Hartshorn* and *Eliakim Wardell* would go a days Journey with us, we hired an *Indian* to guide us; but he took us wrong, and left us in the Woods; when it was late we alighted, put our Horſes to Graſs, and kindled a Fire by a little Brook, convenient for Water to drink; ſo lay down till Morning, but were at a great Loſs concerning the Way, being all Strangers in the Wilderneſs: *Richard Hartshorn* adviſed to go to *Rarington River*, about Ten Miles back, as was ſuppoſed, to find out a ſmall landing Place from *New-York*, from whence there was a ſmall Path, that led to *Delaware Falls*, ſo we rode back, and in ſome time found the landing Place, and little Path, then the Two Friends committed us to the Lords Guidance, and went back.

An Indian *guideth them wrong.*

We travel'd that Day, and ſaw no tame Creature, at Night we kindled a Fire in the Wilderneſs, and lay by it, as we uſed to do in ſuch Journeys, next day about Nine in the Morning, by the good Hand of God, we came well to the *Falls*; and by his Providence found there an *Indian* Man, a Woman, and Boy with a Canoo: So we hired him for ſome *Wampampeg*, to help us over in the Canoo, we ſwam our Horſes and though the River was broad, yet got well over, and by the Directions we receiv'd from Friends, travel'd towards *Delaware-Town*, along the *Weſt* ſide of the River; when we had rode ſome Miles, we baited our Horſes, and refreſh'd our ſelves with ſuch Proviſions, as we had, for as yet we were not come to any Inhabitants. Here came up to us a

Delaware-Falls.

Id eſt, *Shells which* Indians *take inſtead of Money.*

Delaware-Town.

Finland

Finland Man well hors'd, who could ſpake *Engliſh*, he ſoon perceiv'd what we were, and gave us an account of ſeveral Friends, his Houſe was as far as we could ride that Day, he took us there, and lodg'd us kindly.

A Finland Man lodgeth Friends,

Next Morning being Firſt Day of the Week we went to *Uplands*, where were a few Friends met at *Robert Wade*'s Houſe, and we were glad of one another, and comforted in the Lord, after *Meeting* we took Boat, and went to *Salem* about ſhirty Miles, there lived *John Fennick* and ſeveral Families of Friends from *England*, we order'd our Horſes to meet us at *Delavare-Town* by Land, ſo we got Friends together at *Salem*, and had a Meeting; after which we had the Hearing of ſeveral Differences, and endeavour'd to make Peace among them.

Uplands. *A Meeting at* Robert Wade's *houſe.*

John Fennick *a Friend from* England.

A Meeting at Salem.

Next Day we went by Boat, accompanied by ſeveral Friends, to *Delaware-Town*, and there met with our Horſes according to appointment; but of a long time could get no Lodging for our ſelves, or them; the Inhabitants being moſt of them *Dutch* and *Finns*, and addicted to Drunkenneſs; that Place was then under the Government of *New-York*, and is now called *Penſylvania*, there was a Deputy Governour in it; ſo when we could not get Lodging, I went to the Governour, and told him, *We were Travellers, and had Money to pay for what we call'd for, but could not get Lodging for our Money.* He was very courteous, and went with us to an Ord'nary, and commanded the Man to provide us Lodging, (which was both mean and dear) but the Governour ſent his Man to tell me, that what I wanted, ſend to him for, and I ſhould have it.

Delaware. Town,

The

The next Morning we took our Journey towards *Mary-land*, accompanied with *Robert Wade*, and another Friend, we travel'd hard and late at Night; ſo came to *William Southerby's* at *Saxifrax-River*, from thence we went amongſt Friends on the *Eaſtern* ſhore in *Mary-land*, where we had many precious Heavenly Meetings with Friends, and others, for the Worſhip of God, and Men and Womens Meetings to order the Affairs of the Church; a bleſſed time we had together, to our mutual Comfort.

W. E. goeth towards Mary-land.
Saxifrax-River.

After ſome well ſpent Time there in Truth's Service, I had drawings to go over the great Bay of *Cheſeapeak*, to the *Weſtern* ſhore to viſit Friends, and *Samuel Groom* of *London* Maſter of a Ship being there, ſent his Boat and Two of his Men to take me over; that Night one of the Men was under much Trouble of Spirit, but we landed well early next Morning at the *Cliffs*; I had many good Meetings on that Side of the Bay, and good Service ſeveral ways, for there were ſome troubleſome Spirits gone out from Truth, that were a great Exerciſe to honeſt true-hearted Friends, the Lord gave me Ability and Underſtanding to deal with them, and to ſet Truth and it's Teſtimony over them, to the Joy and Satisfaction of Friends.

Great Bay of Cheſeapeak.
Weſtern *ſhore.*
Samuel Groom *a Ship-Maſter.*
W. E. *land'd at the Cliffs.*

After ſome time ſpent there, I went to the *Eaſtern* ſhore again, and had many precious Meetings with Friends, then took my Leave in the Love of God, in order to go down the great Bay of *Anameſſy*, to viſit Friends there, accompanied with *James Fletcher* and three other Friends to manage the Boat; but meeting with very foul Weather, and contrary Winds,

Anameſſy.

we

we were forc'd to put ashore in an Island, and pitch the Boat, having Sails spread for our Covering, we lay there all Night.

Next Day the Weather being very foul with Sleet and Snow, and the Wind against us, we stood over the Bay to *Pottuxon-River*, and came to *Benjamin Lawrence*'s Houle, who received us kindly, we had a good Meeting there. After which the Wind turning somewhat fair, we took Boat, and went on our Journey; but it was very cold foul Weather, Sleet and Snow, and we were all that day and most of the Night e're we got to the Place intended, which we obtain'd with much Difficulty.

Pottuxon-River.

A Meeting at Benjamin Laurence's *House.*

When we came on shore, I could neither go nor stand, but as Two bore me up one by each Arm, I had such violent Pains and Weakness in my Back and Loins with piercing Cold. We staid there Two Meetings, and soon after they took me to the Boat in order to go to *Virginia*; for I could not go alone without help, we put into the great Bay of *Chesapeak*, and as we cross'd the Mouth of *York-River*, a Storm took us, and the Wind came against us, so that we were hard put to it to escape the *Breakers*; yet the Lord's eminent Hand saved our Lives.

Bay of Chesapeak.

York River.

Word went to Friends in *Mary-land*, that we were drown'd, but we got to a little Creek in a small Island, uninhabited, and were forc'd to stay there three Nights, the Wind being against us, also the Weather foul and stormy with Rain, Sleet and Snow, we had no Shelter, but the open Skies, and the wet Ground to lye on, this augmented my Cold and Pain, but the Lord bore up my Spirit, and enabled me to endure

dure it, as in many other Afflictions; as ſoon as a Seaſon of Wind and Weather preſented, we took Boat, and ſet on our Journey, ſo came to a Branch of *Elizabeth-River*, to one *Yeats*'s houſe, where I had been before, he and his Family were convinc'd of Truth.

Elizabeth River.

We came there in the Night, a little before Day, and he cauſed a Servant to open the Door, they took me out of the Boat, and led me into the Houſe, for I was not able to go alone, ſo ſet me in a Chair; but preſently my Spirit was uneaſie, and greatly diſquieted, being ſenſible things were wrong in that houſe. In the Morning the People got up, then it appear'd plainly, that they were gone from Truth. After I had diſcours'd with them concerning their running out, and had admoniſh'd them, my Spirit being very uneaſie under that Roof, I deſired our Company to help me into the Boat, which they did; ſo we went to *Elizabeth Houtland*'s about Three or Four Leagues off, there I ſtaid ſome Days, and had Meetings, and then *James Fletcher* left me. In a few Days I grew pretty well, that I could travel, and had many precious Meetings with Friends, both for the Worſhip of God, and the Affairs of Truth relating to Goſpel-Order. There was indeed need enough of help, for things were much out of Order, and many unruly Spirits to deal with. I had good Service and Succeſs, for the Lord bleſs'd his Work in my Hand.

One Yeats *gone from Truth, is admoniſhed by* W. E.

Elizabeth Houtland.

But the Country was in great Trouble, and dangerous travelling in Places, the *Indians* being at War with the *Chriſtians*, and the Governour Sir *William Berkeley* and Coll. *Bacon* at fierce War one againſt another;

Governour Berkeley *and Coll.* Bacon *at fierce War with each other*

another; ſo that the Country was involv'd in Trouble, (only Friends ſtood Neuter) and my being there was not in vain on that account. I travel'd from place to place for a pretty time, then Frigats came from *England* with Soldiers, to appeaſe the Difference between the Governour and Coll. *Bacon*. Coll. *Bacon* died, and ſeveral of his Party were executed, others fined in great Summs; but Friends were highly commended for keeping clear.

Dangerous traveling to Carolina.

Now I was mov'd of the Lord to go to *Carolina*, and it was perilous traveling, for the *Indians* were not yet ſubdued, but did Miſchief, and murder'd ſeveral; the place they haunted much, was in that Wilderneſs, betwixt *Virginia* and *Carolina*, ſcarce any durſt travel that way unarm'd: So Friends endeavour'd to diſſwade me from going, telling of ſeveral that were murther'd. I conſider'd, that if I ſhould fall by the Hands of thoſe Murtherers, many thereby would take occaſion to ſpeak againſt Truth and Friends; ſo delay'd ſome time, thinking the Lord might remove it from me, but it remain'd ſtill with me. In the mean time I appointed a Meeting on the

James's River.

North ſide of *James's-River*, where none had been, and there came ſeveral Friends a great way to it in Boats, there came alſo the Widow *Houtland*'s Eldeſt Son, with whom I walk'd near Two Miles the Night before the Meeting, adviſing him of ſome Diſorders in the Family, and ſo parted; he with ſome Friends went to one Houſe to lodge, and I with ſome other Friends went to the Houſe, where the Meeting was to be the next day, but before morning, a Meſſenger came to tell me, *the Young Man was dead.*

It

It was a great Surprizal to us, then the Word of the Lord came to me, saying, *All Lives are in my hand, and if thou go not to* Carolina, *thy Life is as this Young Mans; but if thou go, I will give thee thy Life for a Prey.* So after the Meeting, we put his Body in a Coffin, and carried him in a Boat to his Mother, to bury him.

Word of the Lord to W. E.

The next Day I made ready for my Journey, but none durst venture to go with me, save one Ancient man, a Friend. We took our Journey through the Wilderness, and in two Days came well to *Carolina*, first to *James Hall*'s house, who went from *Ireland* to *Virginia* with his Family, his Wife died there, and he had married the Widow *Phillips* at *Carolina*, so lived there; but he had not heard, that I was in those Parts of the World. When I came into the House, I saw only a Servant-Woman, I ask'd for her Master, she said, *he was sick.* I ask'd for her Mistress, she said, she was gone abroad. I bid her shew me the Room, where her Master lay, so I went into the Room, where he was laid on the Bed, sick of an Ague, with his Face to the Wall, I call'd him by his Name, and said no more, he turn'd himself, and look't earnestly at me a pretty time, and was amaz'd; at last he ask'd, *If that was* William? I said, *Yes.* He said, *he was affrighted, for he thought it had been my Spirit*; so presently got up, the Ague left him, and did not return; he travel'd with me the next Day, and kept me company whilst I staid in that Part.

James Hall *from* Ireland *being sick of an Ague, immediately recovereth.*

On the first day following, they appointed a Meeton the other side of *Albemarle-River*, where the Man and

Albemarle River.

and Woman had been convinc'd, when I was there formerly; but when we came, the Man told us his Wife was juſt a dying, and it would not be convenient at that time to have the Meeting there; ſo we order'd the Meeting, to be about a Mile from thence at one *Tem*'s houſe a Juſtice of the Peace, who (with his Wife) was convinc'd and receiv'd the Truth, when I was in that Country before. There we had a full precious Meeting, but after we were gone from the Houſe, where the dying Woman lay, ſhe came to her Senſes, and her Husband told her of the Meeting, and of me, ſhe ſaid, *She remembred me well, and the Words that I ſpoke, when I was there ſeveral Years before, were freſh in her Memory; as if ſhe heard me ſpeak them juſt then*, and ſaid, *it had been happy for her that day, if ſhe had lived accordingly*. She died before our Meeting was done, ſo I could not ſpeak with her; I had ſeveral precious Meetings in that Colony, and ſeveral turn'd to the Lord, People were tender and loving, there was no room for the Prieſts, (*i. e.* Hirelings) for Friends were finely ſetled, and I left things well amongſt them. When I was clear of that Service, we returned to *Virginia* ſafe under the Lord's Protection. Praiſes to His Name for evermore!

A dying Woman remembers W. E's, *Sayings.*

Now, after ſome Meetings in ſeveral Places, and ſetling of things amongſt Friends, I was clear of that Country, and it was with me to go for *England*, to be at the Yearly Meeting at *London*; there being then a *Briſtol* Ship in *Elizabeth-River*, in which I had my Paſſage, he that was Merchant and Doctor of the Ship, was a Friend, and a good Companion in the Voyage;

W. E. intendeth to the Yearly Meeting at London.

Voyage; when the Ship was ready, many Friends went aboard with me, where we parted in the Love of God. 1677.

In our Voyage we had ſeveral Meetings on Board the Veſſel, when we came between *New-found-Land* and *Ireland*, we met with fierce *Southerly* Winds, which drove us far *North-ward*, and for many Days we lay under much Streſs of Weather; then finding a Concern upon my Mind, I call'd the Maſter and Company down into the Cabbin, where I pray'd fervently to the Lord with them, near the Concluſion whereof, he that was at the Helm, call'd to hand the Sails, for the Wind was turn'd, then were all glad, and the Weather coming fair, we ſtood away to the *Southward*, and after a few Days Sail got in Sight of *Ireland*, having but a ſmall Breeze of Wind, we ſtood along the *Iriſh* Coaſt, becauſe *England* being then at War with *France*, the Maſter and Merchant of the Ship thought it not ſafe to keep out at Sea, ſo concluded to put into *Cork* Harbour, until the Wind came fair to take us quickly over the Channel for *England*.

Meetings on Board the Ship.

In Diſtreſs the Lord heareth the Prayers of his People.

England at War with France.

The Merchant, the Mate and I purpoſed, when we came to Anchor, to go aſhore at *Cork*, I having a deſire to ſee Friends there, and they being kind Men, were willing to have gone with me; but the Maſter perceiving our Intentions, when we came to the Mouth of *Cork* Harbour, tack't about the Ship, and ſtood to Sea out of meer Croſſneſs, being a very perverſe drunken Man, his Name was *John Cragg*; he told us, he knew our deſign, and would croſs it, but it fell upon himſelf, for he after coming aſhore was

John Cragg Maſter of the Ship a perverſe Man.

1675. was turn'd out of the Maſter's place, and the Mate put in.

Briſtol. When we came to *Briſtol*, I ſtaid ſome Meetings there, and was well refreſh'd in the Lord *Jeſus* with honeſt Friends, tho' I was a Stranger to them before, only they had heard of me; then I went towards *London* to the Yearly Meeting, many Friends from *Briſtol* and ſeveral parts of the Country were in Company; the Firſt Day's Journey we came to *Marlborough*, and Friends there having heard of me, were deſirous to have an Evening Meeting, to which I conſented, and a ſweet, heavenly, comfortable Meeting it was; after which, they deſired me to give them another Meeting, as I came back, to which I aſſented.

Yearly Meeting at London.

Marlborough.

Reading-*Meeting.* Now it came upon me that Evening, to be at *Reading*-Meeting, which was to be on the morrow at the Second Hour in the Afternoon, and was Thirty Miles off; ſo I told Friends, I muſt leave them, and be gone towards *Reading* by the Sun-riſing next Morning, to be there at the Meeting, and deſired that one Friend might go with me, becauſe I was a Stranger to the way; but they were not willing that I ſhould leave them, ſo concluded to be ready to travel with me next Morning at Sun-riſing, which they did, and tho' we had ſeveral Women in Company, we got to *Reading* to the Meeting, which was very large, there being many Friends from divers parts, and the Lord's Power mightily appeared therein. I was furniſhed in the Word of Life to declare the Myſteries of God's Kingdom, as alſo to lay open the Myſtery of Iniquity, and honeſt Friends were tender'd and refreſh'd; yet many ſeparate Spirits being

Reading.

in

in that Meeting, they hardned themſelves againſt the Teſtimony of Truth, as at other times. 1677.

London;

The next day we came to *London*, where I met with many ancient Friends and Brethren, and we were ſweetly comforted in the Lord, and glad to ſee one another. I was at many publick Meetings for the Worſhip of God, and Mens-meetings with Elders and Brethren for managing Truth's Affairs.

W. E. *about Two Years in* America *in the Lord's Service.*

Now, having been about *Two Years* away in the Lord's Service from my Wife and Family, and Friends in *Ireland*, I left *London* in company with ſeveral Friends of *Briſtol* and others, ſo purpoſed to take ſhipping at *Briſtol* for *Ireland*; but after I had gone Seventeen Miles on the way, I found Drawings from the Lord to return to *London* again, to be at a Meeting appointed there the next day for Truth's Affairs; ſo in obedience to the Lord I went back, and was at the Meeting, where Friends were under a cloſe Exerciſe occaſion'd by a ſeparate Spirit, which had prevail'd, and led out ſome from the Truth, and Unity with faithful Friends, into a Fleſhly Liberty from under the Croſs of Chriſt, and Self-denial. I was exerciſed with Friends in this matter, and in the Dread of the Lord's Power mov'd, to bear a Teſtimony againſt that ſeparating Spirit, alſo Elders and Brethren, in a Senſe of the living Power of God then preſent with us, judg'd and condemn'd it, and a *Paper* was given forth from the Meeting to that Effect, ſigned by many.

Moved to return back again to London.

A ſeparating Spirit teſtified againſt and judged by W. E. *and faithful Brethren.*

Being clear, I took my leave of *G. F.* and Friends, and proceeded again on my Journey to *Reading*, accompanied with *Thomas Briggs* and *Thomas Bracey*; ſo

1677. so to *Marlborough* next day, where we had a Meeting, according to Agreement before I went to *London*, then I went to *Briſtol*, and ſtaid ſome Meetings, ſo to *Kings-Road* to take ſhipping for *Ireland*, ſeveral Friends went with me aboard, where we took leave one of another in the tender Love of God.

A Meeting at Marlborough *by Agreement before.*

Then ſetting out to Sea, we had not ſail'd up with the *Iſle* of *Lundy*, before the Wind turn'd contrary, and drove us aſhore at *Tenby*, I went to *Hartford-Weſt*, and viſited Friends, and had Meetings in ſeveral places with them, and we were well refreſh'd together in the Lord; ſo ſtaid about a Week, then the Wind coming fair we put to Sea again, and landed at *Cork*, where Friends were glad of my Coming; when I had viſited Friends Meetings in that Quarter, I went to *John Fennell's* in company with ſeveral Friends, where we had a Refreſhing Heavenly Meeting, here divers Friends from *Mountmelick*, and thereabout came to meet me, in whoſe company I return'd home, where I met with my Wife and Children, in the ſame Love of God, that had made us willing to part one with another for a Seaſon, for the Lord's Service, and Truth's Sake.

W. E. *had ſeveral Meetings at* Hartford-Weſt.

John Fennell.

W. E *came home to his Family.*

Some time after my coming home, I went to viſit Friends Meetings through the Nation, and was frequently at *Monthly*, *Six-Weeks* and *National Half-Yearly* Meetings, as they came in courſe, both for the Worſhip of God, and Goſpel-Order, the Lord's Preſence and Goodneſs ſtill attending, and giving an Underſtanding in Matters, that anſwer'd his Will and Mind both in Doctrine and Diſcipline, and by his Divine Power, ſubjected Friends to his Holy Government,

Afterwards viſits Meetings thro' the Nation.

vernment, ſetting Judgment on every thing, that appear'd to the contrary. And an Holy, Zealous Concern was rais'd in the Hearts of many honeſt Friends, for the Honour of God, and his bleſſed Truth.

A zealous Concern upon Friends for the Proſperity of Truth.

SECT. X.

Of the juſt Judgment of God upon G. Clapham, *the* * *aforeſaid Cruel Prieſt. In* 1682. W. E. *was excommunicated, and had a publick Conference with the* Biſhop *in his Court about* Tythes, Goſpel-Miniſters, Worſhip, *&c. And of his Third Voyage to* America *in* 1683.

* *Vid.* Sect. 7.

NOW there being ſometimes Occaſion, to appeal to the GOVERNMENT, in behalf of Friends and Truth, I with others were willing, and ready to anſwer that Service, and the Lord bleſs'd our Endeavours therein, and gave us Favour with them in Authority; Truth proſper'd, and Meetings increas'd, yet the Prieſts were ſtill covetous for *Tythes*, &c. which, Friends for Conſcience ſake could not give them, whereupon they ſuffer'd greatly. Now the aforemention'd *George Clapham*, Prieſt, who had been ſo cruel againſt us, the Lord made an Example of, depriving him of his Natural Senſes; yet he kept the Pariſh, and hired a Curate, one *James Lloyd*, as he call'd himſelf; but others ſaid, he changed his

Meetings increaſed.

The cruel Prieſt George Clapham *deprived of his Senſes.*

1682. Name, for Misdemeanours he had committed, he was a shameless, wicked Man on several accounts, and very fierce to get *Tythes* from us; who being somewhat disappointed by *Robert Jackson*, and me, he put us in the *Bishops-Court*, had us Excommunicated, taken with a Writt, and committed to Prison in the Year 1682. and he himself guarded us thither. When we came to the Dungeon, where Thieves and Murderers were kept, he in a scornful manner told me, *there was my Lodging*. We were confin'd Prisoners about *Twenty* Weeks, and had many precious good Meetings, having the benefit of Friends Company, that came to see us from most parts of the Nation; few Days pass'd, but we had the Company of honest hearted Friends from one place or other.

Many good Meetings in the Prison.

When the Lord's time was come, he made way for our Liberty. (in manner following) The Lord of *Ely* being then our Landlord, was concern'd for us, because of our Sufferings, and endeavour'd with the Bishop for our Liberty, who order'd us to come to the Court at *Kildare*; accordingly we came, and there was the Bishop, about *Ten* or *Twelve* Priests, the Lord of *Ely*, and his Steward with several other Persons of account in the World, and a great Concourse of People; Dean *Sing* was Chancellor of the Court, *John Burroyeat* and *Anthony Sharp* accompanied me to the Court; yet went not in, but stood at the Door, where they could both see and hear us. The Bishop began to discourse with me concerning *Tythes*, which I was unwilling to enter upon, being sensible of my own Weakness, but he urged it, then the Lord by his divine Spirit, gave me Wisdom and Under-

A Way open'd for Friends Release.

The Bishop discoursing W. E. concerning Tythes, &c.

Understanding, and brought Scriptures into my Memory fluently; so that I prov'd, *Tythes to be ended, and that it was Antichristian either to pay or receive them in Gospel-Times.* Which thing was open'd so clear to the Understandings of the People, that there seem'd to be great Satisfaction in the Court. Then Dean *Sing* stood up before them all, and said, *If he had known* me *as well before as he did now, I should not have suffer'd, with several other Expressions of Kindness.* 1682.

Several Religious Matters or Queries answer'd to by W. E.

We went through many other things, relating to *Gospel-Ministers, Christian Religion, Faith,* and *the true Worship of God.* And my Understanding was clear ripe, and ready, thro' the Assistance of the Lord's blessed Spirit, to answer to matters; so that they could not resist what I said, the Bishop himself was silent, then I told him, that *I thought my Suffering was illegal, for that the Clause in the Statute of* Henry *the Eighth, by which they had proceeded against me, did not take hold of me; and if a moderate, unbyass'd Judge had the Ministring of the Law, he might have found, that I was not the Man it took hold of.* For the words in that Statute are, that *if any man out of a perverse Will, and ungodly Mind shall detain his* Tythes, *he shall be so proceeded against.* But as for me, *I did not detain* Tythes *out of an ungodly Will, or perverse Mind; but out of a tender Conscience towards God, and could not believe, that the King and Parliament of* England *intended that Act against tender, conscientious Men, but against ungodly, wilful and perverse Men, according to the Clause in the Act.* They had not consider'd that Point, and were all Silent, only the Bishop,

Part of the Statute of Henry *the 8th for Tythes.*

1682. who enjoyn'd me to give him in Writing the exact Words of the aforesaid Act, as also to give him in Writing the Reasons, why I dissented from the *Church of England*, saying, *They must not loose such a Man as I*; so order'd us to appear there at the next Court, and wrote to the Sheriff, to let us have our Liberty until then, so broke up the Court. Our Discourse held full Three Hours, and in a quiet manner without any other Business; when we came out to Friends, who stood at the Court-Door, *John Burnyeat* said, *he was never better satisfied with a Day's work in all his life, the Testimony of Truth being so over them.*

The Bishop requireth Reasons from W. E. for leaving their Church.

The next Court we appear'd, as order'd, and the Bishop then would absolve us; but I told him, *I could not come under any of their Ceremonies*, and we had much Discourse about it, at last he bid *God make us good Christians*, and wrote to the Sheriff to discharge us from Prison, which was readily done. This Suffering and Conference through the Lord's Blessing had a good effect. For since that time, both the Bishop and Officers of that Court have been kind to Friends, and particularly to me.

Friends Sufferings and service had a good Effect.

1683. Now in the Year 1683. I was moved of the Lord to visit Friends in the *Carribbee-Islands* and *Jamaica*; so after acquainting several Friends, and they having Unity with me in my Concern, also my Wife being willing to give me up in the Service of Truth, as at other Times, I heard of a Ship at *Cork* bound for *Barbadoes*, of which *Robert Scottin* a Friend from *London* was Master; who was glad of my Company, when I receiv'd account the Ship was near ready to sail, I took

W. E. is moved to visit Friends in the Carribbee-Islands.

Robert Scottin Ship-Master.

took leave of my Wife and Children, committing all to God, then took my Journey, accompanied with ſeveral Friends to *Cork*, where I took Paſſage in the ſaid Ship. When Friends, that accompanied me thither, had ſtaid ſome Days, we parted in the tender Love of God, and in the ſweet Unity and Comfort of his Spirit. In a few Days after we went to Sea, the Wind being fair, but ſoon after a great Storm aroſe, which continued with us two Weeks, and the Tackling of our Rudder was broke, and could not be mended for many Weeks, ſo we were hard put to it to ſail without a Rudder; but the Lord favour'd us with a Wind, and we got well to *Barbadoes* in about *Two* Months. 1683.

By a Storm the Ship's Rudder is broken off.

Aſſoon as we came to Anchor, ſeveral Friends came aboard, and were glad of my Coming, I went on ſhore with them, and labour'd in the Service of Truth, having Meetings in every Quarter of the Iſland, both for the Worſhip of God, and Diſcipline, to ſettle things that were unſetled, and rectifie things amiſs, as much as in me lay. Friends were generally ſubject to *Goſpel-Order*, and *Truth's Government*.

He lands at Barbadoes, *and hath Meetings in every Quarter of the* Iſland.

After I had been labouring there ſome Months, it was with me to go to the *Leeward Iſlands*. So *Ralph Fretwell*, and ſome other Friends, then going to *Penſylvania*, took me on board their Veſſel, and put me on ſhore in *Antego*; ſo went on their Voyage; but I ſtaid there ſome time, and had many Meetings, both for Doctrine and Diſcipline, where there was great need of *Labourers*. When clear, I took Paſſage from thence to *Nevis*, where were honeſt tender Friends, and we were well refreſh'd in the Lord, and

Leeward-Iſlands.

Antego.

Nevis.

1683. and one in another; I had many ſweet, comfortable Meetings with them, to which alſo many People came, amongſt whom were ſeveral Juſtices of the Peace, who were tender'd and confeſs'd to Truth.

The Chief Judge of the Iſland, —— *Simmons*, and his Wife were both convinc'd, and came to ſeveral Meetings: So the Report thereof went abroad, and the General one —*Stapleton* ſeem'd to be offended, and threatned to baniſh me of the Iſland; but Judge *Simmons* told him, *They had reaſon to bleſs God for my coming there, which had brought a Bleſſing to their Iſland. For before I came, they had not had a plentiful Seaſon of Rain for Three Years paſt; and ſince my coming they had been plentifully repleniſht with Rain, the Effect whereof was like to bring them much Increaſe.* So I ſtaid until I was clear of that Service, and left Friends tender and loving.

A plentiful Rain ſent upon the Iſland after Three Years Drought.

Antego. Then I took Paſſage back for *Antego*, but by contrary Winds was put into *Montſerrat*, and ſtaid there ſome Days, then came to *Antego*, and ſtaid there ſome Meetings, ſo took leave of Friends and took

Barbadoes. Paſſage for *Barbadoes*, and in Four or Five Days landed there. I was kindly receiv'd by Friends, who were glad of my coming back, to give them another Viſit. When I had ſtaid ſeveral Meetings, and was often refreſh'd together with Friends, I took Paſſage

Henry Currier *accompanieth* W. E. to *Jamaica*, accompanied with *Henry Currier*; when we went away, many Friends from ſeveral Parts of

Bridgetown. the Iſland came to *Bridge-Town*, where we took Shipping, and there parted from us in the tender Love of God, and Unity of his bleſſed Spirit.

In

In about Two Weeks time we landed at *Port-Royal* in *Jamaica*, and came to *John Willmot*'s House to lodge, after having a Meeting there, we travel'd to many parts in the Island, and had many Meetings for the Worship of God, also Men and Women's Meetings about Church-Affairs, for the setling of Friends in Gospel-order; and there were things hard to get through; so that my Spirit was bowed down in Suffering with the Seed of God, and under this *Trouble of Mind and Spirit, the Strength of my Body fail'd for some time; but the Lord by his Spirit and Power strengthned, and rais'd me up again.* Then we travel'd much, and had many Meetings in divers Places of the Island, and went through several Hardships and Exercises of various kinds. After some Months Service in those Parts, *Henry Currier* went from thence to *Bermudas*, and so to *Barbadoes*, but I staid, being not yet clear, and had many Meetings both for the Worship of God, and Men and Womens Meetings for setling the Affairs of the Church in Gospel-order, in which Service the Lord stood by me, and help'd me, to go on in his Work through strong Oppositions, the Word of his Testimony being over Opposers, whereby honest hearted Friends, who loved the Truth and Government thereof, were greatly strengthned and comforted. I had good Service there for the Lord several ways, for about Seven Month's Space. 1683.

Port Royal *in* Jamaica.

Bermudas. Barbadoes.

Being clear of that Service, I took Passage for *Ireland* in a Vessel bound for *Cork*, *John Benford* Master, when we were ready to sail, several honest Friends went aboard, and took their leave of me in tender Love,

W. E. *returns to* Ireland.

1683. Love, ſo we ſet Sail, and landed well at *Cork*, in about Seven Weeks Time, and the *Province* Meeting being at hand, which was then appointed at *Limerick*, I went there accompanied with many Friends from *Cork*, and thoſe parts; here my Wife and ſeveral Friends from *Leinſter* met me, we were joyful in the Lord, and glad to ſee one another.

SECT. XI.

After his Return from America, *he faithfully publiſhed in many Meetings a Remarkable Prophecy of the late Troubles. Alſo of his ſeveral prudent and ſucceſsfull Applications to the* GOVERNMENT *for the Relief of diſtreſſed* Proteſtants *till* 1690.

K. James II. *coming.* NOW King *James* II. being newly come to the Crown, Peoples Minds were not ſetled under the Government, and ſome Officers would ſhew themſelves buſie, in diſturbing our Meetings, and at that time committed me and ſeveral other Friends to the *Marſhalſea*; but we were ſoon releas'd, and kept our Meeting the Time appointed for that Service, and the Lord's preſence being with us, Friends were well refreſh'd, and comforted therein, and one in another.

When

When the Service of that Meeting was over, I went with my Wife and Friends from *Limerick* to my own House, and as way open'd, visited Friends in the *North*, and other Places, duly attending publick Meetings both for Worship, and Discipline. Then a weighty Sense came upon my Spirit *of great Exercise and Tryals approaching, which would try us all, and that the Lord would spread the* Carcasses *of Men on the Earth, as* Dung; *so in the Spirit and Power of the Lord, I faithfully and plainly warned Friends and others of it, in many publick Meetings, in divers places, and often in the Lord's Movings, advised Friends to lessen their Concerns in the World, and be ready to receive the Lord in his Judgments, that were at hand, and to flee unto him for Succour, that they might have a Place of Safety in him.* The like Doctrine, Admonition, and Exhortation often, and in many Places, I was moved of the Lord to publish. So I am a Witness that His Care is for, and over His People; that they be not surprized, but might make ready against the Day of Tryal, and in a short time Trouble came on apace. 1685.

W. E's. Prophecy of an approaching Calamity.

The Earl of *Tyrconnell*, then Lord Deputy of *Ireland*, arm'd the *Irish*, and disarm'd most of the *English*, so great Fear came upon the *Protestants*, most of the great leading Men, and many others left their Places and Substance, and went for *England*, others of them got into Garrisons, and those that staid in their Dwellings lay open to Spoil, an open War soon broke out, and abundance of the *Irish* (who went in Bands, but were not of the Army) called *Raparees*, plunder'd and spoil'd many of the *English Protestants*, also ma-

Earl of Tyrconnel *armeth the* Irish *and disarmeth the* English.

Raparees Plunder.

1685. ny of the Army, that were under Command in Troops and Companies, were very abusive; being countenanc'd by their Officers, so that the *Protestants* were under great Distress many ways, though the Government gave forth several Proclamations against such Abuses.

Protestants under great Distress.

And we being Sharers with many other *Protestants* in these Sufferings, a Concern came upon my Mind, to appeal to the Government, to redress Abuses committed in the Country, by some of the Army, particularly one Troop at *Mountmelick*, who were very abusive, concerning whom I petitioned the Duke of *Tyrconnell*, who heard my Complaint, and for Example to the rest casheer'd the Quarter-Master, and order'd Two of the Troopers, who had done Abuses to be casheer'd, and also sent to Goal, the Troop to be immediately remov'd to another Place; this eas'd our Quarter for a little Time.

W. E. is concern'd to appeal to the Government for ease of Friends.

By removing a Troop Mountmelick *Quarter is eas'd.*

Now the Quarter-Master was very submissive, and desired me to solicit the *Duke* to restore him to his Place, which I did, and the *Duke* granted it, this gain'd much upon many of them, and I gain'd Acquaintance at Court; but things grew worse and worse. After this a Party of Sir *Maurice Eustace*'s Troop came our Road, and did great Abuses to several *Protestants* in *Mountmelick*, and thereabout. Some of them came to my House, and were very rude, *taking me by the Hair of my Head, and haling me about the Yard amongst their Horses Feet, without the least Provocation; some of them with Clubs, and others with Cock't Pistols, swearing they would kill me*; which my Wife hearing, came out sore amazed and affrighted, desiring them,

Sir Maurice Eustace.

Some of his Troop very abusive to W. E.

to take all we had, and ſave my Life. Then they left me, and turn'd after her, ſwearing and calling bad Names, and ſhot ſeveral times at my Maſtiff-Dog, that was chain'd, ſo rode away like mad Men, abuſing and beating all the *Engliſh* they met with, ſome they almoſt kill'd, and in *Mountmelick* there was a great Scuffle (and like to have been worſe than it was) betwixt them and ſome *Engliſh*, which they abuſed. News went thither that I was kill'd, ſo they concluded a Maſſacre was intended, believing I would give them no Occaſion. This alarm'd and affrighted the *Proteſtants* in our parts, ſome ran into Woods and Boggs, to hide themſelves.

A Report goeth abroad that W. E. *is kill'd which affrighteth the* Engliſh.

The next Morning I went to *Mountmelick*, where ſeveral *Engliſh* Proteſtants expreſt their gladneſs to ſee me alive; our Chief-men of the *Engliſh* there, that were not fled, were Juſtice *Warnford*, *Hopton Harris*, &c. I went to them, they were glad to ſee me, but concluded this was a Fore-runner of a Maſſacre. I told them, *I was of another mind. For it rather appear'd to be a Contrivance, to alarm and affright all the* Engliſh, *to make them run for* England, *that they might have the Country, and all we had to themſelves, and that I believ'd they intended no Maſſacre. For if they had, they would not have given us this Alarm. And if they would manage this matter well, it might make full Proof, for all the* Engliſh *in* Ireland *to know, whether they intended a Maſſacre or not.* I adviſed *to take full Examinations of the Abuſes, and ſend ſome Men to* Dublin *with them, and petition the Government*, and by this we ſhould all know, what they

Juſtice Warnford *and* Hopton Harris *ſtaid at their Places in the troubleſome Times.*

W. E. *adviſeth to take Examinations of abuſes committed.*

they intended to do, they assented thereto, and lik'd it well; but said, *That at this time, unless I would go, and undertake it, none else durst.* I consider'd the matter, and understood well the Undertaking was the Hazard of a Man's Life; yet perceiving it might be the Saving of many, I took Courage, and my Life was not much to me for the good of my Countrymen; so I told them, if *Hopton Harris* and *George Wheatley*, would go with me, I would undertake it. They were Two noted men in the Town, that had been abused by that Party; when they consider'd the matter, they were willing to go, then the Justice took Examinations of the Abuses done, and the next Day we took our Journey to *Dublin*, but not the usual Road, lest we should have been way-laid.

W. E. with H. H. and G. W. jeopardeth themselves for sake of their Country.

When we came to *Dublin*, I went to the Lord Chief Justice *Nugent*, who was still my Friend, I acquainted him with the whole matter, he seem'd to take little Notice of any Abuses, but what they had done to me, and promis'd to be at the *Castle* such an Hour, and he would assist me to come to the Speech of the Duke of *Tyrconnell*; so I and the other Two went to the *Castle*, where Judge *Nugent* came, as he promised, and presently I was call'd into the *Duke's* Closet, but the other Two were not suffer'd to go in. I told the *Duke* of the Abuses done to me, and what Troop they belong'd to, he look't with a sour Countenance, and said little to it. Then I spoke of the gross Abuses done to my Neighbours, and particularly to those Two men that came with me, who were standing without; but I was stopt, and bid, *to speak to my own Business*, so dismiss'd. I went out to

Lord Chief Justice Nugent *a Friend to* W. E.

W. E. informeth the Duke *of gross Abuses done to his Protestant Neighbours.*

my

my Two Neighbours, and told them, *I well perceived they intended no Massacre*, but to affright the rest of the *Protestants* out of *Ireland*; however I would prosecute this matter to the end, perceiving that they would not hear them, yet I desired their Company, and they were willing to be with me.

We went then to Coll. *Russel*, who was then Colonel of the Regiment those Troopers belong'd to, and told him of the Abuses done, and how the *English* were affrighted, he seem'd to be much concern'd, and said, *If such were not made an Example, it was time for every one to look to himself, but he would go to the* Duke, *and lay it home to him.* (this Coll. *Russel* went soon after for *England*) We went to the Lord *Granard*, who was then Lieutenant General, and acquainted him, what an Affright the Country was in upon this occasion; he was much concern'd and dejected in his Mind, and said, *he was General, and no General; but he would go to the* Duke, *and lay it close to him.* We were also with the Lord *Mountjoy*, and several other Persons of Note of the *Protestants*.

Coll. Russell.

W. E. acquainteth the Lord Granard of the affrighted Condition of the Country.

Lord Mountjoy, &c. Protestants acquainted thereof.

So the Noise thereof spread, and the *Duke* sent that Evening, and said, *we had made a great Noise in the City, and would know, If we had Witnesses ready*, I said, *We could have an Hundred and more if need were.* So he order'd us to be at the Lord Chief Justice *Nugent's* next Morning at Eight a Clock, also the Captain and Troopers were order'd to be there, to have the Matter examined. We came at the Hour appointed, the Captain Sir *Maurice Eustace* and the Troopers were there, and examined, but all denied the Fact; then Judge *Nugent* ask'd me, *If I knew any of them, that did*

did abuse me. I challeng'd one, and he confessed: then the Officer, who was with the Party, was put to discover the rest, which he did; so they were disarm'd, and sent to the Goal at *Maryborough*; then the Two Neighbours, that were with me, speaking of the Abuses done to them; the Judge check't them, for making some small Resistance in their own Defence at *Mountmelick*. Now having seen what they aim'd at, we went home.

Two Troopers disarm'd and sent to Maryborough *Goal for abusing the Protestants.*

Those Troopers, that were committed, came soon after to *Mountmelick*, (by the Sheriff and Jaylor's leave) one of them came to my House, to ask me Forgiveness, and said, *They would make me what Satisfaction I pleas'd.* Then I went to *Mountmelick*, where the rest were, both the *Abusers* and *Abused*, and discours'd privately with Justice *Warnford*, shewing him, *we had got all we were like to have, for we saw how things wrought, and it was best to forgive them, for otherwise we should get nothing but their Hatred, and perhaps a worse mischief, than we had gotten already.* Some were against it, but I went out to the Soldiers, and told them, *I hoped this would be a Warning to them, to be civil for the Future*, and so forgave them what they had done to me, wishing them to satisfie the rest whom they had abused. They begg'd of me to write with them to the Lord Chief Justice *Nugent*, to give them their Horses and Arms, for they bought them; I did so, and they were very thankful, and promis'd to be kind to my Friends where-ever they met with them; they had their Horses and Arms restor'd. Soon after, this same Troop came into our Quarter, to take Horses and Arms from the *Protestants*,

A Trooper desiring Forgiveness of W. E. *it's granted with a Caution.*

The Troopers Horses and Arms restor'd them on Request of W. E.

ants, the Captain alighted at my Houſe, and was very courteous, promiſing to do what Kindneſs in him lay for any of my Friends, notwithſtanding which, they generally took Friends Horſes, as well as others.

Now Tryals and great Exerciſes increas'd daily, and moſt of the Eminent leading Men of the *Engliſh Proteſtants* were gone, and thoſe who ſtaid, were discourag'd to appear to the Government, for the Preſervation of the Country. So things look'd with a face of Ruin and Deſtruction, and through a Sight and Senſe of it, a Concern came upon me to appeal to the Government in behalf of the *Proteſtants*, and in particular for Friends. I was often at *Dublin*, and us'd what Intereſt I had gotten with the GOVERNMENT, for the publick Good. Now the *Iriſh* Army were marching to the *North* againſt the *Proteſtants* there in Arms, and I was much concern'd with ſome Friends in *Dublin*, to uſe all our Intereſt with the Chief Officers, to ſpare and be kind to our Friends in the *North*; for they were not in Arms, and many of them promiſed they would, and perform'd their Promiſes.

Times look'd Ruinous.

W. E. appealeth to the Government for the publick Good.

Now Calamity increas'd, the *Raparees* on one hand plunder'd and ſpoil'd many of the *Engliſh*, and on the other hand the Army marching, and quartering, took what they pleas'd from us; and our Families were their Servants, to make what we had ready for them, and it look'd like a ſudden Famine, there was ſuch great Deſtruction. Now I conſider'd, the way to prolong time, that the *Engliſh* might eat part of their own, was to get a Guard of *Iriſh* Soldiers

Calamity increas'd.

Likely to be a Famine.

1689.

diers in that Quarter, which lay open to all Miſchief. So I went to *Dublin*, and got an Order from the Duke of *Tyrconnell* for one Captain *Francis Dunn*, and his Company to ſtay with us, and protect that Quarter againſt *Thieves*, *Raparees*, and other Violences. This put a little Stop to plundering in our Quarter, which ſorely vext Plunderers and Thieves, then ſome evil-minded Officers got this Captain *Dunn* remov'd, and he went on his March near Forty Miles; but King *James* being then come into the Nation, another Friend and I procur'd his Order to bring him back again; yet they were not quiet until he was again Remov'd, then the *Proteſtants* with us, went faſt to wreck in their Subſtance.

Capt. Dunn and Company help to ſtop Plundering.

Proteſtants Subſtance went faſt to wreck.

In thoſe times I was much at *Dublin*, applying to the GOVERNMENT in behalf of the Country, for the Lord had given Friends Favour with the Government, and they would hear my Complaint, and gave forth ſeveral Orders to Magiſtrates and Officers of the Army, to ſuppreſs *Raparees*, and reſtrain their Abuſes, and they ſtood a little in Awe of me, for they knew I had an Intereſt with the GOVERNMENT.

W. E. much at Dublin *applying to the Government in behalf of the Country.*

I was ſometimes with King *James*, and told Him of the Calamity, the *Proteſtants* were under in the Country, and He would hear me quietly, for the Lord made way in their Hearts for us, againſt ſuch a time of great Exerciſe and Tryal, and I had a Concern upon me to make uſe of it for the Publick Good. The Chief of the *Engliſh* Proteſtants being gone, who might have appear'd to the Government for the Safety of the Country.

W. E. acquainted King James of the Calamity of the Proteſtants.

Chief of the Engliſh *Proteſtants gone for* England, *&c.*

SECT.

SECT. XII.

Of his frequent expoſing his own Life to ſave his Neighbour's, and ſtanding his ground in thoſe perilous Times, 'till his Houſe was ſet on Fire, Himſelf and Two Sons led away to be murder'd by the Iriſh Raparees; *yet by Divine Providence were deliver'd out of their Hands. About the Year,* 1690. *He, with many more ſaw the fulfilling of his Prophecy, mentioned in the laſt* Section.

NOW, was Wickedneſs let looſe, and got an head, ſo that by Violence and Cruelty moſt of our *Proteſtant* Neighbours were forc'd from their Dwellings, and ſeveral Families came to my Houſe, until every Room was full, alſo moſt of their Cattle, that were left, they brought to my Land, thinking themſelves and Goods ſafer there than elſe-where. Now, were we under great Exerciſe and Danger, not only of looſing our Goods, but our Lives.

1689. *Several* Proteſtant *Families with their Cattle go to* W. E. *in hopes of Safety.*

1690. *The* Iriſh *when beat at the* Boyne *Fight plunder the Houſe of* W. E.

At the *Boyne* Fight the *Iriſh* Army being beaten, many of them fled our Road, and plunder'd many in our Parts, *they plunder'd my Houſe ſeveral times over, and we were in great Jeopardy of our Lives.* For they

1689. they were wicked and bloody; ſo the Family were forc'd to go out of the way, and my Wife deſir'd me to go aſide, leſt they ſhould kill me, for ſhe would venture her own Life to ſave mine; but I could not do it, though they ſhould be permitted to kill me. Yet the Lord's ſecret Hand reſtrain'd them, and preſerv'd our Lives, they took all our Houſhold-Goods, they could find and lik'd, and all our Horſes, that were left. Now was Violence let looſe, and no GOVERNMENT to make Addreſs to, the *Engliſh* Army did not come near us for ſome time, and to look outwardly, we were expos'd to the Wills of cruel Blood-thirſty Men.

W. E. could not hide himſelf, tho' to ſave his Life.

The Iriſh *took what they lik'd.*

So I ſent to the Chief of the *Iriſh* near to us, who ſtaid at home, and they came to me, I told them, *They might conſider, we had liv'd as Peaceable Neighbours, and I wiſh'd we might do ſo ſtill; and tho' at preſent the* Engliſh *in this Neighbourhood lie open to the Spoil of their Country-men, yet they might eaſily apprehend it would come to their Turn; for the* Engliſh *Army being Maſters in the Field, would ſoon advance, and then they might expect the ſame meaſure from them, as the* Engliſh *now receiv'd from their Country-men.* Wherefore I adviſ'd, *That they would uſe their utmoſt Endeavours, to keep off their Country-men, from ſpoiling the* Engliſh *of that little which they had left, and when the* Engliſh *Army advanc'd to us, we would uſe our Endeavours and Intereſt to do the like for them.* They ſeemed to accept the Propoſal gladly, and promis'd with many Oaths to perform it to the utmoſt of their Power; but did not. For there were few Nights paſs'd, but ſome of our *Engliſh* Neighbours were robb'd, or wounded.

Engliſh Army Maſters of the Field.

The Engliſh *were robb'd and wounded.*

wounded, and when I told them of their Promiſes, they would pretend Ignorance in the Matter. 1690.

Now the *Engliſh* that remain'd near us, were forced to flee into the Pariſh-Worſhip-houſe at *Roſſenallis*, (a little from my Houſe) for Safety. When the *Engliſh* and *Scotch* came into thoſe parts, they plunder'd the *Iriſh*; but King WILLIAM put forth a Proclamation, *That all the* Iriſh, *and Others, who would live peaceably at home, ſhould not be moleſted.* Notwithſtanding which, there came Two Captains with about Three Hundred Soldiers, and drove away about Five Hundred Head of Cattle and Horſes, alſo took away Priſoners. One *William Dunn*, (who had been a Captain in the former Wars) and Two of his Sons, one of whom they ſtript out of his Cloaths, in order to hang him, having Suſpicion that he was a *Raparee*, then the *Dunns* ſent for me in haſte, and acquainted me therewith; I took Horſe and rode after the Parties as ſwift as I could, having Regard to my Promiſe of Neighbourhood; when the *Iriſh* Neighbours ſaw me ride after them, many followed in Expectation to get their Cattle and People releas'd.

K. William *put forth a Proclamation.*

W. E *followeth the* Engliſh *in behalf of the* Iriſh.

I rode Four Miles, before I overtook them, when I came near, the Two Captains perceiving who it was, (for they knew me before) made a halt, and met me. I reaſon'd the matter with them, and told them of the King's Proclamation, and how it would not be the Soldiers, but they, who commanded, that muſt anſwer the Injury done, and that it was a Reflection upon the King's Promiſe, as alſo a great Reflection on the *Engliſh* Nation; ſo with much Diſcourſe and Arguments to this Purpoſe, the Two

1690. Captains ſeem'd willing to releaſe all, if the Soldiers could be prevail'd upon. I rode with them to the Head of the Party, but they were very angry, and would needs have kill'd the *Iriſh*, that follow'd for their Cattle. Whereupon I quitted my Horſe, and ventur'd my Life amongſt the rude Soldiers to ſave the *Iriſh*, and with much ado I, with the Captains Aſſiſtance got them moderated, on Condition to give them a ſmall Part of the Cattle, to releaſe the reſt.

W. E. ventures his Life to ſave the Iriſh.

Then I mounted my Horſe, and ſought out the Man, whom they had ſtript for hanging; when I found him, I threw him my Riding-Coat to put on, and deſired one of the Captains, to aſſiſt me in finding of him that had taken his Cloaths; when we had found him, I reaſon'd the matter with the Captains and Soldiers, telling them, *It was unmanly, and not like a Soldier, to ſtrip Men in that manner. For I had been a Soldier my ſelf, and would have ſcorn'd ſuch a baſe Action, beſides it might be a Preſident to the* Iriſh *to ſtrip the* Engliſh. Many ſuch Arguments I uſed, which at laſt prevail'd, ſo that the Captain made the Soldier put off the man's Cloaths, and give them to him again. I alſo got both the Father and his Sons releas'd with all their Cattle, and a great part of the others.

Capt. William Dunn *and his Two Sons, &c. ſet at Liberty by means of* W. E.

And frequently, when the *Engliſh* Soldiers took away the *Iriſh* Peoples Cattle, I perſwaded them, to give ſome of them again, or bought them for a ſmall matter with my own Money, and gave them to the Owners, alſo let their Horſes graze on my Land, to ſave them from the Plunderers.

Now

Now the *Engliſh* Army ſetled in their Winter-Quarters, and the *Raparees* increas'd their Number; moſt part of the *Iriſh* run out, and our Quarter lay open to them; they burnt many brave Houſes, and ſome Towns, alſo kill'd ſeveral *Proteſtants*, and all was full of Trouble, yet through the wonderful Mercies of God, we kept our Meetings conſtantly, and enjoy'd them peaceably; but in traveling to and fro were many times in danger of our Lives by the *Raparees*; yet the Lord preſerv'd us wonderfully, ſo that I do not know of above Four Friends in this whole Nation, that were kill'd by violent Hands all the time of this great Calamity. 1682.

Meetings duly attended in thoſe perilſ Times.

Now the time of our Half-Years *National* Meeting at *Dublin* approach'd, beginning the Eighth Day of the Ninth Month 1690. to which I went as uſually, we had a Heavenly, Bleſſed, Powerful Meeting, and Friends were more than ordinary glad one of another in the Lord Jeſus, who had preſerv'd us alive, through ſo many Dangers, to ſee one anothers Faces again. In the time of the Meeting, Tidings were brought me, that the *Raparees* had taken about Twenty of my Cows; but that none of my Family were hurt. So I was well ſatisfied; for then All were in Danger of their Lives, that ſav'd any Cattle about us, and lived out of Garriſons. When the Service of the Meeting was over, I return'd home, and found my Wife and Family well, which was great Satisfaction; but Spoil and Cruelty increas'd, and imminent Dangers were plain in my view; yet I durſt not Remove, for I knew it would diſcourage Friends, and the *Engliſh* about us, and perhaps cauſe them to flee from their Habitations,

Half Year Meeting at Dublin.

Spoil and Cruelty increas'd in ſeveral parts of the Country.

1690. Habitations, ſo be expos'd to want many Neceſſaries; for they took Notice of me, and many of them thought they were ſafer for my Staying in my Place. I alſo believ'd that *one Hair of my Head ſhould not fall without God's Providence.*

Now, on the Three and Twentieth Day of the Ninth Month before-mention'd, I went to Coll. *Biarly*, then Governour of *Mountmelick*, and told him, *That if he did not uſe ſome ſpeedy means to ſuccour our Quarter, it would be to his great Damage; for I expected every Night that my Houſe would be burnt, and if I gave way, all the* Engliſh *thereabout would flee*; ſo the *Raparees* might burn and deſtroy all the Forage there, and urg'd him to take ſome way to ſuccour us, informing him, how he might eaſily do it; yet he took little Notice of it, for that ſame Night ſome Hundreds of *Raparees* beſet my Houſe, and I with my Family being aſleep, they fired ſeveral Shots in at the Windows, which were heard at *Mountmelick* being Two Miles off; whereupon ſeveral went to the Governour Coll. *Biarly*, and deſired a Party of Men to relieve me, which he would not grant them, then a certain Lieutenant (as they ſaid) went to him, and deſired a Party of Men, ſaying, *I was an honeſt Man, and he would relieve me, or looſe his Life*; but *Biarly* anſwer'd, *he would hang that Man, that would go out of the Garriſon.* So the *Raparees* ſet Fire to my Houſe, and I ſtaid therein, until much of it was burned.

W. E. intreateth the Governour of Mountmelick to take care of that Quarter.

The Raparees ſet Fire to the Houſe of W. E.

When we could ſtay no longer for the Fire, I made Conditions with them, then open'd the Doors, and went out; but they ſoon broke their Conditions, for tho' they had bound themſelves with many Oaths, they took

took what Plunder they could get from the Fire, which being very fierce, deſtroy'd the greateſt Part. 1690.
One luſty Mare was burnt to death in the Stable, and Two more they got out of the Fire, ſore ſcorcht; they took my Wifes uppermoſt Garment, and ſo left her, but me and my Two Sons they took away Priſoners bare-Leg'd and bare-Headed, and not much better than naked; but one of them (at my Requeſt) lent me an old Blanket of my own to lap about me; they took away all my Cattle, (left not one) then they took me and my Two Sons that Night through Rough Places, Buſhes, Mire and Water to the Knees in cold Weather, when our bare Feet and Leggs were ſore hurt, and bruis'd with the Buſhes, Gravel and Stones.

One Mare burnt in the Stable and two more ſore ſcorcht.

The next Morning they took us to a Wood, and held a Council upon us, who concluded to hang my Two Sons, and ſhoot me; becauſe they ſaid, *I was a Stout Man.* I told them, many of them knew me, and my Two Sons alſo, and I challeng'd them all to prove that either *I, or my Sons had wrong'd any of their Country-Folks one Farthing all theſe times of Trouble; but on the contrary, had ſav'd them what I could; ſometimes with the hazard of my Life amongſt the* Engliſh *Soldiers.* Several of them made Anſwer, and ſaid, *they knew I was an honeſt Man.* Then I told them, *if I died, they were my Witneſſes I was innocent, and God would revenge my Blood.* They wonder'd at my Boldneſs, *and indeed my Life was little to me, for I deſir'd to die, if it were the Will of God.* Then they hood-winkt my Sons to hang them, and *Two Firelocks* prepar'd to ſhoot me, they came to hood-wink me alſo;

The Raparees *hood-wink the Two Sons of* W. E. *in order to hang them, and prepared Two Firelocks to ſhoot him.*

1690. ſo; but I told them, *They need not, for I could look them in the Faces, and was not afraid to die.*

Now came up one Lieutenant *William Dunn*, who was well acquainted with me, and my Two Sons, he was Son to old Capt. *Dunn*, whom I had got releas'd, together with his Cattle from the *Engliſh* Soldiers, and Brother to him, whom they had ſtript in order to be hang'd, whom I got releas'd alſo, as aforeſaid, and he who commanded this villanous Party, that burnt my Houſe, with ſeveral others whom I had done Kindneſs for were preſent; ſo this Lieutenant *Dunn* expecting to get Preferment for what he had done, would take us to *Athlone* Twenty Miles from that place, thus the Lord interpos'd and would not ſuffer them to take our Lives; having a further Purpoſe of Service for me.

By Gods Providence the Lives of W. E. and his Two Sons are preſerv'd.

The ſaid *Dunn* kept us Three Nights by the way at a Cabbin cold and hungry, ſo that they themſelves wonder'd, how I could endure it; but I told them, *They had taken and deſtroy'd my Victuals, and the Lord had taken away my Appetite, ſo I was fitted for it.* As we went to *Athlone*, we met Lieutenant *Richard Dunn*, and one *Poor* his Brother-in-Law, who rail'd againſt us; but I told him, *he ſhould not rail at us*, for we were Priſoners; and a right Soldier would not rail at a Priſoner. They ſaid, *they were going to burn* Mountmelick, *as alſo the reſt of the Country then unburnt.* I told them, *there were many honeſt People there*, and ſaid, *God help them.* After ſome other Diſcourſe they left us.

The Iriſh *Party go to burn* Mountmelick, *&c.*

As we went through *Raghan*, there came forth of a Cabbin an ancient *Iriſh* Man, who look't on me with

with a ſorrowful Countenance, as though he pitied me, I look'd on him, and ask'd him, *If he could give me a piece of Bread, for I knew my Sons were very hungry.* The Man anſwer'd, and ſaid, *he would give me a piece of Bread, if he bought it with Gold, for he believ'd, I was one that did not uſe to beg my Bread:* So went into the Cabbin, and fetcht as courſe a piece of Bread, (I thought) as ever I ſaw, and ſaid, *he was ſorry he had nothing to give me to eat with it*; but I told him, *it was very acceptable*, and gave it to the Lads; that Night we got Straw to lodge on, ſo reſted well, and the next Day came to *Athlone*, we were no ſooner got into the great Street, but it was fill'd with a Croud of Rabble and Soldiers, and the High-Sheriff of that County in the midſt of them, calling us *Traytors*, *Rebels*, and ſuch like Names, that it was much they did not ſtab us with their Bayonets, and Skeines, through the Sheriff's animating and encouraging them; but in the *interim* a genteel, proper Man crowded through them, and came cloſe to me, and calling me *Maſter Edmundſon*, ask'd me, *How I did?* I anſwer'd, ſaying, *Thou ſeeſt how I do; but I know not thee.* He anſwer'd, and ſaid, *I know you to be an honeſt Man*; and ſpoke aloud to the Sheriff and the reſt, ſaying, *I have known him above Twenty Years* (and I know him) *to be an honeſt Man, ſay you all what you will of him.* This made them all quiet, thus the Lord provided Succour for us, from their own People, in the time of eminent Danger. Then they took us to the *Main-Guard*, where the Rabble throng'd in upon us, but this Man came there, and brought me a Naggin of Brandy, and told them, *They did not know*

1690.

An ancient Iriſh Man giveth W. E. *a piece of Bread for his 2 Lads.*

At Athlone *the High Sheriff Soldiers and Rabble are very inſolent.*

Valentine Toole *an Iriſh Lieutenant favoureth* W. E. *in his Diſtreſs.*

me,

me, ſo well as he did, alſo acquainted me what *William Dunn,* who brought me there, had informed againſt me. Then I told him the whole Paſſage, and he ſaid, *If that was all, he would not have me deny any thing.* I anſwer'd him, *I had done nothing that I need to deny.* This man's Name was *Valentine Toole,* a Lieutenant, I heard he was reprov'd for being ſo kind to me, and durſt come no more to ſee me.

He alſo acquainteth him of W. D's Accuſation againſt him.

In ſome little time we were taken to the *Caſtle,* where the Governour Coll. *Grace* and the Council of Chief Officers were met. I came in with my old Blanket lapt about me, the Governour ask'd, *Where I lived,* and *What was my Name?* I told him, *I was old* William Edmundſon; he ſtood up with Tears in his Eyes, and ſaid, *he was ſorry to ſee me there in that Condition,* for he knew me well, having been ſometimes at my Houſe, then the Governour ask'd the Lieutenant that brought us there, *What he had to ſay againſt me?* So he accus'd me of ſeveral things falſly, and I having free Liberty to anſwer to every particular, did it ſo, that the Council of Officers were well ſatisfied, and the Governour ſpoke roughly to the Lieutenant, and ask'd him, *What he brought us there for?* He anſwer'd (with this Excuſe) *viz. That the* Raparees *were about to hang us, and he brought us there to ſave our Lives.* The Governour ſaid, *if he had them there, he would hang them.* So committed us to the Cuſtody of Captain *Francis Dunn,* and ſoon after ſent us a Loaf of Bread, a piece of Beef, a Bottle of Drink, and Twenty Shillings of *Braſs* Money; but we could get no Straw to lye upon, ſo lay upon the bare Floor, which was very cold and hard; we want-

W. E. appeareth before the Governour in a deſpicable Condition which mov'd him to Commiſeration.

The Lieutenant checkt by the Governour.

Governour is kind to W. E.

ing

ing Cloaths, and my Strength was much ſpent, therefore was not likely to continue long, if the Lord had not provided Succour for me.

Now, *John Clibborn*, a Friend lived Six Miles from *Athlone*, for moſt Friends in thoſe Parts were forc'd away, except he and ſome of his Family, who hearing of me, came to *Athlone*; when he ſaw me in that mean Condition, he cried out, wringing his Hands, and told them, *that they had taken Priſoner, as honeſt a man, as trode on the Earth.* After ſome time, he went home to fetch us ſome Meat, for he had little Cloaths left for himſelf, having been ſore plunder'd and ſpoil'd. Now moſt of the Field-Officers and Captains knew me, I having been often at *Dublin* with the Government, when King JAMES was there, and they would diſcourſe familiarly with me. One time I ask'd them, *What they had againſt me, and what I had done, that they kept me Priſoner in that ſad Condition, and not bring me to a Tryal?* Coll. *Moore* anſwering, ſaid, *They had nothing againſt me for any thing I had done, and he believed, I was a very honeſt Man; but they underſtood, I was a witty Man, and capable to do them an Injury, and that was the Reaſon they kept me.* I told them, *That was poor Juſtice, to puniſh a man for what he was capable to do, and not for what he had done.* The next Day *John Clibborn* came again, and brought ſome Victuals, but we could get no Straw yet to lie upon; I was much ſpent and my Spirit griev'd with their wicked Company, ſo that *I deſired rather to die quietly in a Dungeon, than to be amongſt them.*

John Clibborn bewaileth the Condition of W. E. *and relieves his Neceſſity.*

The Field Officers in the Army are Friendly to W. E.

They confine W. E. *not for doing Injury but as one capable thereof*

W. E. *griev'd with the Converſation of the wicked.*

I ſent *John Clibborn* to the Governour, to deſire him, that I might come upon my Tryal, or be removed into the Dungeon. The Governour ſaid, *He was ſorry for me, for I was an honeſt Man, and there were none my Enemies, but the* Dunns, *who were all Rogues, and he durſt not releaſe me, for there were many Eyes over him, becauſe he was kind to the* Engliſh; *but to ſend me to the Dungeon, he could not find in his Heart to do it.* The Town was ſo throng of People, that there was no Room, that I could be eaſie in, to be had, he was in a Streight and knew not what to do with me. So *John Clibborn* requeſted, to let me go with him to his Houſe at the *Moat*, and he would engage his Life, Body, and All that he had, for my true Impriſonment, and to come when he ſent for me *alive* or *dead*; ſo the Governour was content, and let us go with him. Thus the Lord provided Succour for me in a time of great Diſtreſs. When I was there, with much Difficulty I got a few Lines writ and ſent to my Wife, that ſhe might know we were alive, and where we were; which was great Satisfaction to her and Friends; for many were under great Trouble of Mind, and it was a Tryal on moſt of Friends in our Country. The *Engliſh* fled to Garriſons, and moſt of the *Iriſh* went to the *Raparees*.

On Security of John Clibborn W. E. *is permitted to go home with him.*

Moſt of the Iriſh *go to the* Raparees.

One of my Sons that was with me, had a Tanyard, well ſtock'd with Hides and Leather, and about a Week after our Houſe was burn't, my Wife went to fetch them off, and ſeveral *Engliſh* Neighbours with Horſes and Carrs went to help her; but whilſt they were loading the Leather, *&c.* Lieut. *Richard*

Richard Dunn, and his Brother-in-Law *Poor* (whom I had met in going to *Athlone*, and who rail'd at me) as aforesaid, together with a multitude of *Raparees* came upon them, so they were forc'd to run for their Lives, and leave the Horses and Carrs, the Leather and Hides, *&c.* which the *Raparees* took, and carried away; but my Wife not being able to out-run them, they took, and stript her naked, being cold Weather in the Beginning of the Tenth Month, alias *December*; who being ancient, and going Two Miles naked, got a Surfeit of Cold which continued with her until she died. (being about Seven Months after) The next Morning a small Party of *English* Soldiers fell upon that great Company of *Raparees*, and kill'd the said Lieut. *Richard Dunn*, also his Brother-in-Law *Poor*, and a great many more of them; so were they prevented from burning *Mountmelick*, as he and others had threatned to do.

W. E's *Wife stript naked in cold Weather.*

Now, while I was with *John Clibborn* at the *Moat*, many of the *Irish* came daily to get what they could, there came also Coll. *Bourk* with about Three Hundred Firelocks, as a Frontier, to intercept the *English* Soldiers, he was very loving to me, and promised, *that when he got to* Athlone, *I should have my Liberty, for that he believ'd I was an honest Man.* So in a little time he and his Party went thither, and with his Assistance the Governour set me at Liberty, having set my Two Sons at Liberty Three or Four days before, who were gone to their Mother. So being at liberty I got to *Streams-town*, which was the next *English* Garrison, tho' it was difficult and dangerous traveling, because of the *Raparees*, there being now little

Coll Bourk *with* 300 *Firelocks.*

W. E. *and his Two Sons set at Liberty.*

little but Killing and Deſtruction on both ſides; here I met with my Son *Samuel*, who notwithſtanding he had left the *Profeſſion of Truth*, and caſt off his Education therein, yet was concern'd for me in this great Tryal; he came to that Place being the utmoſt Frontier Garriſon of the *Engliſh*, to uſe his beſt Endeavours for my Liberty.

Streams-town the utmoſt Frontier Garriſon of the Engliſh.

From *Streams-town* I went to *Mullingar*, which was a great Garriſon of *Engliſh*, where the Officers and Soldiers were very kind to me, and expreſt their great Gladneſs for my ſafe coming off; tho' many of them had never ſeen me before, but had heard of me and of my ill Uſage, for the Noiſe of it went far, and ſeveral had ſworn, *That if they had kill'd me and my Sons, they would have kill'd all the* Iriſh *they met with*: So from *Mullingar* I came to *Jane Barcrofts* near *Edenderry*, and from thence to *Mountmelick* to my Wife, where many were glad to ſee me again; we ſhifted for Houſe-room as well as we could, the Town being throng with Soldiers and Families drove from their Habitations in the Country; many of whom died for want of Conveniences and Neceſſaries, together with Grief for their Loſſes.

Many die for want of Neceſſaries, &c.

The Iriſh *prey upon the Country.*

Now the *Iriſh* prey'd much abroad in the Country, and deſtroy'd it; ſo that the *Engliſh* Army march'd out to drive them back over the *Shannon*, and they burn't much of the Country, that harbour'd them on this ſide. At this time alſo Major General *Kirk* with part of the Army came to *Mountmelick*, with Intention to ſettle Garriſons in convenient Places to ſave the Country, ſome inform'd him of *Roſſenallis*, to be a fit Place for a Garriſon, telling him of me, and how

Major General Kirk *&c. came to* Mountmelick.

I

I had been us'd there by the *Iriſh*, he ſent for me, and commanded me to go with him to *Roſſenallis*, and ſhew him the Place, (ſo being commanded) I went with him.

Many *Iriſh* liv'd there and thereabout, under the *Engliſh* Protection, who ſuppoſing that I had occaſion'd their Coming to make a Garriſon there, were very angry with me, becauſe this would hinder them from harbouring their Kindred and Country-men, who were *Raparees*, as they had frequently done before; wherefore they got Eight or Nine bloody *Raparees*, to lie in Ambuſh between *Mountmelick* and *Roſſenallis*, in order to kill me, *&c.* as hereafter may appear. For young *John Mac-Liſha* (who had betray'd my Wife into an Ambuſh before) together with *Dennis Dunn* came to *Mountmelick* in pretence of great Friendſhip, deſiring me to go to *Roſſenallis* and ſpeak with the Officers in the Garriſon, and it would be better for the Dwellers there; but as the Lord would have it, I did not go that day. Two days after they came to me again with the ſame Pretence, ſaying alſo, that the Soldiers were pulling down my Out-houſes, that were left unburnt, and uſing many Arguments in ſhew of Kindneſs and Friendſhip to perſwade me to go to *Roſſenallis*; but I was reſtrain'd by a ſecret hand, that *knew their evil Deſign, and would not ſuffer me to fall into their Snare.* Howbeit next Morning *James Dobſon* with his Son and Couſin coming that way, they ſhot his Son dead in the Place, himſelf and Couſin they took to the Woods, and barbarouſly murder'd them. That Night the *Iriſh Papiſts* Inhabitants generally ran to the *Raparees*, thus

The Iriſh *angry at* W. E.

They ſeek his Life even under Pretence of Friendſhip, but the Lord preſerv'd him.

James Dobſon *his Son and Couſin all kill'd by the* Iriſh.

thus the Lord preſerv'd my Life, from the Hands of cruel and blood-thirſty Men.

W. E. *viſiteth Friends in the* North,

Now as ſoon as the ways were open'd to travel, I went into the *North* to viſit Friends, and ſome Friends accompanied me. As we went by *Dundalk*, where the Armies had been one againſt the other, *there were many Bones and Tufts of green graſs, that had grown from the* Carcaſſes *of Men, as if it had been from heaps of* Dung, then I told Friends that were with me, *You may remember, that I declar'd it in publick in the Word of Truth many Years paſt, and many times in divers Places, that the Lord would* dung *the Earth with the* Carcaſſes *of Men, and would ſpread them as* Dung *upon the Face of the Earth, and now You ſee it here fulfilled.* In that Journey I had many ſweet comfortable Meetings in the *North*, Friends Hearts were glad, and we were greatly refreſh'd in the *Lord Jeſus*, and one in another. When clear of that Service, I came to *Mountmelick*.

Sees the Earth dung'd with the Carcaſſes of Men as foretold

SECT.

SECT. XIII.

After the Troubles W. E. *in* 1691. *goes from the* National *Meeting at* Dublin *to the* Yearly *Meeting at* London, *then viſits Friends in* England, *in which Time his Wife died. After his Return to* Ireland, *he repairs the Ruins of his Houſe near* Roſſenallis, *and ſettles there again; then viſits ſeveral Meetings in* Ireland, *reviving good Order and Diſcipline in the Churches of Chriſt.*

NOT long after, I with my Wife went to my Son-in-Law *William Fayle's*, who liv'd near *Dublin*, Our *National* Half-Year-Meeting approaching, was kept at *Dublin* at it's uſual Time, to which I went, and the Lord's Preſence appear'd mightily amongſt us, the Hearts of Friends were tender before him, it was a bleſſed Seaſon, Friends being greatly bow'd in Thankfulneſs under a weighty Senſe and Conſideration of the providential Hand of God, which had preſerv'd us through ſo many Difficulties and Dangers in this time of great Calamity; we made Enquiry into the Sufferings and Loſſes ſuſtain'd by Friends in the ſeveral Provinces, in the time of the War, and took care, that Poor Friends every where in this Nation ſhould ſpeedily be ſupplied with neceſſary

1691.

Friends bow'd in Thankfulneſs to the Lord in a Senſe of his great Preſervation, &c.

Care taken of the poor.

1691. Food and Raiment, until we could further aſſiſt them, as need might require, in order to their Livelihood, and convenient Settlement near Meetings for the Worſhip of God, and Benefit of them and their Families; alſo a weighty Concern was upon Friends for the Setling of Godly Diſcipline in the Church, and many ſuitable things were open'd, and communicated in the Love and Wiſdom of God, tending to the Promotion of Truth, and it's holy, heavenly Order and Government amongſt us, alſo divers Teſtimonies in the Power of the Holy Spirit, confirming us in our ſaid Chriſtian Care and Concern. And Friends Spirits were ſubject to the Will of God giving him the Glory, who is worthy for ever.

Friends in Subjection to the Lord's Will.

Now I found a weighty Concern upon my Spirit to go from thence to *London* to the Yearly-Meeting of Friends, ſo after the Service of our Half-Year Meeting at *Dublin* was over, I took my leave of Friends, alſo of my Wife and ſeveral of our Children who were there, *being under a Senſe of Sorrow when I parted with them, as if we ſhould not all ſee one another again*; many Friends went on Shipboard with me, and there in tender Love we parted. *Thomas Winſloe* went with me for *England*, (and ſo to *London*) we landed at *Liverpool*, and viſited Friends about *Bickerſtaff*; ſo proceeded forward, having ſome Meetings by the way, and were at *London* at the Yearly-Meeting where many Elders and Brethren were glad to ſee me. I was at ſeveral publick Meetings for the Worſhip of God, and at the Mens-Meetings for Church-Diſcipline. When the Service of the Meeting was over, I took leave of Friends and

Yearly Meeting at London.

and travel'd *North-ward*, having ſeveral large and good Meetings in divers Counties. 1691.

Large and good Meetings in divers Counties.

I came to *York* to their Quarterly-Meeting, which was a very great Meeting of Friends from divers Places, and had good Service there, for the Lord's Power and Preſence were with us, to our great Comfort and Confirmation in his Work and Service. I met there with a Letter, that gave me an Account of my Wife being Sick, and Sorrow ſeiz'd me, as *ſenſible of her Death*, ſo I haſted as much as the Service of Truth would allow, towards the Sea ſide; but had ſeveral Meetings in the way, particularly at *Durham*, *Sunderland*, *Raby*, *Barnard-Caſtle*, *Camſgill*, *Kendal*, *Swarthmore*, *Hawkſhead*, *Pardſey-Cragg*, and near *Whitehaven*.

York Quarterly Meeting.

Aſſoon as I could get a Paſſage, I took Shipping at *White-haven*, and landed at *Dublin*, but my Wife was dead ſometime before I got over, She died Five Miles from *Dublin*, at my Son-in-Law *William Fayle*'s Houſe in the Preſence of her Children, and was decently buried in Friends Burying-place in *Dublin*, accompanied to her Grave with many Friends and others; after I landed, I went to my Son *Fayle*'s, and found him and his Wife lying ſick, neither of them ſenſible, and as to Appearance hardly like to recover; ſo ſtaying ſometime there, it pleas'd the Lord that they recover'd. I was at ſeveral Meetings thereabout, and at *Dublin*, for many Friends lived there-a-way at that time, who were forc'd from their Habitations in the Country.

W. E's. *Wife died before his Return.*

W. F. *and Wife dangerous ſick, yet both recover.*

Then I went to *Mountmelick* and viſited Friends in thoſe Parts, that were not gone from their Habita-

Mountmelick.

tions, and ſo to my Ruinated Place near *Roſſenallis*, where I made ſome Reparation of Building for my Self, and youngeſt Son *Tryal* to dwell in, all the reſt of my Children having left me, being moſt of them married, ſo I was frequently with Friends at Meetings both for the Worſhip of God, and Men and Womens Meetings for other Services relating to Church-Diſcipline, and Goſpel-Order.

At Roſſenallis W. E. *and his Son* Tryal *ſetle again.*

When the Country was a little quiet from the War, I travel'd into *Munſter* and *Ulſter*, beſides viſiting Friends in thoſe Provinces, I had large and Serviceable Meetings at divers places, where Meetings were not then ſetled, namely, *Belturbet*, *Iniskillin*, *Londonderry*, *Colerain*, *Kilray*, *Dawſons-Bridge*, *Magharafelt*, &c. and return'd through the Meetings of Friends into *Linſter*.

W. E. *viſiteth Friends in* Ulſter *and* Munſter.

Now a weighty Concern came upon me more and more, to warn and ſtir up Friends all over the Nation, to be concern'd and diligent in a circumſpect Zeal, for promoting Truth in all it's Rights, and the Righteous Government and comely Order thereof; many Things and Ways the Lord open'd in my Underſtanding to ſhew Friends how they might yet be more Serviſeable for God, and his Truth, in their Day; and moſt of Friends receiv'd the Lord's Teſtimony, and became concern'd; ſo the Faithful ſet to work for God, in divers parts of the Nation, and many large Accounts were given to our *National* Meetings, *That they found the Lord was with them, and open'd things to them more, than before they were ſo concern'd; giving Wiſdom and Underſtanding to manage matters that came before them relating to Truth and Friends;*

W. E. *ſtirreth up Friends to Zeal and Diligence in the Work of the Lord.*

The Lord with the Faithful in their Concern for his Honour.

Friends: The Lord's Power being over all; Bleſſed be his Name for ever!

SECT. XIV.

In 1694. W. E. *goes to the Yearly Meeting at* London, *having divers Comfortable Meetings in ſeveral Shires in* England, *and in ſeveral Counties in* Ireland *after his Return thither. Alſo his Conference with Dean* Reader *concerning* Tythes, *&c.*

NOW, in the Year 1694. It was with me to go to *London* to the Yearly-Meeting, ſo I went firſt to *Dublin* to our *National* Half-Year Meeting, where were Friends from every Province, and many things were under our Conſideration for promoting the Kingdom of *Chriſt Jeſus*, and his Righteous Government, as alſo for the Preſervation of Friends, *both out of the Spots, Cumber, and ſurfeiting Cares of the World, and things of it. The Lord's glorious Power was with us, owning our Service and Concern for his Honour, and the Glory of his great Name, who gave the Faithful Spirit and Underſtanding, that none could gain-ſay; greatly bleſſing his Work in our Hands, and us in the handling of it faithfully with Diligence, preferring it before our Selves or Earthly Concerns.*

1694.

National *Half-Years Meeting at* Dublin.

The Lord bleſſeth his Work in the Hands of the Faithful.

When

1694. When the Service of that Meeting was over, I took Shipping for *London*, being accompanied with about Twelve Friends that went with me thither to the Yearly Meeting, alſo many Friends went a Ship-board with us, and there took Leave, the Wind favour'd to carry us by the *French* Privateers that were then in the Channel, and things were order'd for our Safety, ſo that we took Notice of the *Providential Hand of God therein.* We landed at *Neſſon.* Some of us went to *Liverpool*, and were with Friends about *Bickerſtaff* at their Monthly Meeting for Buſineſs, from thence we went to *Warrington*, and near to it met with the reſt of our Company, ſo went together towards *London*, the Yearly-Meeting there being at hand.

W. E. *ſhippeth for* London.

Neſſon.

Liverpool.

Bickerſtaff.

A Meeting near Ridgley. Near *Ridgley* we had a Meeting at an Inn, where we lay, and there were many People at it, we came to *London* the Day before the Yearly-Meeting begun, where many Elders and faithful Brethren were glad of our Coming; ſo I ſtaid in *London* about Two Weeks, and duly attended publick Meetings for the Worſhip of God, and Mens-Meetings for Truth's Affairs, when the Service of that Meeting was over, I travel'd *North-ward* accompanied with *John Pim*, and had many large and comfortable Meetings in divers Places, Friends Hearts were glad, and well refreſh'd in that Viſit; For the Lord's Power and wonted Goodneſs accompanied us. Some of the particular Places where we had Meetings, were in *Bedfordſhire*, *Hertford*, *Leiceſter*, *Dunnington*, *Nottingham*, *Mansfield*, *Cheſterfield*, *Stockport* and *Manchester*, there *John Pim* left me, and went towards *Cheſter*, intending for *Ireland*

W. E. *hath many large and comfortable Meetings.*

Now,

Now, being mov'd of the Lord to turn towards *York*, I ſent to *Roger Haydock*, who came to me at *Mancheſter*, and went with me to *York*. As we went, we had a Meeting at *Leeds*, which was full and large, where the Lords heavenly Preſence was with us, and Friends Hearts comforted therein; from thence we went to *York*, and it was Men-Friends *Quarterly-Meeting*, but Women-Friends *Yearly-Meeting*, and there were ſeveral Hundreds of Friends from divers Parts, and the Lord was with us, many Faithful Friends were glad of our Company. 1694.

Roger Haydock *meeteth* W. E.

A Meeting at Leeds.

York *Quarterly Meeting.*

There *Thomas Trafford* met me, and when the Service of that Meeting was over, we went to a Meeting near *Halliſax*, from thence *Roger Haydock* went homewards to *Lancaſhire*, but *Thomas Trafford* travel'd with me, we had many large, powerful Meetings at *Bradforth*, *Roidan*, *Hardcaſtlegarth*, *Maſſam*, *Richmond*, *Swadell*, *Wentzerdale* near *Skipton*, and *Edge-end* Meeting, ſo to *Mancheſter*, and into *Cheſhire*, and had ſeveral Meetings of good Service; then went into *Lancaſhire* to *Hartſhaw* to their Monthly Meeting, which was large and powerful, there I met with *Leonard Fell*, we were glad to ſee one another, and true hearted Friends were glad of that Viſit. *Thomas Trafford* and I went back to *Cheſhire*, and ſo through *Wales* to *Holyhead*. and ſtaid there about a Week for a Paſſage, then took Shipping for *Ireland*, and landed at the *Hill of Hoath*, ſo came to *Dublin*. I ſtaid the Firſt-day-Meeting there, and then came to my Son-in-law *William Fayle's*, ſo to *Mountmelick*, where Friends receiv'd me gladly.

Thomas Trafford *travel'd with* W. E.

Having ſeveral Meetings.

W. E. *meeteth with* Leonard Fell.

Cheſhire.

Holyhead.

1694. I attended Meetings for the Worſhip of God, as they fell in Courſe, and was with Friends in managing Church-Affairs both in *Monthly*, *Six-Weeks*, *Quarterly*, and *Half-Yearly* Meetings, and as the Service of Truth increas'd, the Increaſes of God were multiplied in our Hearts, and gave us Abilities to perform it to his Glory, our great Comfort, and Satisfaction. From our Half-Year Meeting at *Dublin* in the Ninth Month, 1694. I went to viſit Friends in ſeveral Counties and had Meetings, as at *Wicklow*, *John Wickham's*, *Iſrael Webſter's*, *Shellaly*, *Caſtledermot Province* Meeting, and at *Waterford*, *Clonmel*, *Kilcommon*, and *Caſhell*, there ſeveral of our Friends met me and accompanied me homewards.

Half-Year Meeting at Dublin.

Meetings in divers Places.

The firſt day of the Second Month, 1695. I took my Journey towards the *North*, to viſit Friends, and had a comfortable Meeting near *Caſtle-Jordan*, many Friends of our Monthly Meeting being with me there. When the Meeting was ended, we parted in the tender Love of God. I went on my Journey towards the *North*, accompanied with my Son-in-Law *William Fayle*, and *John Barcroft*, the next day we came to *Old-Caſtle* and ſtaid a Meeting there; ſeveral Friends came to it from other Places; it being their Men and Womens Meeting-day for ordering of Church-Affairs. The next day we had a Meeting Fifteen Miles from thence, near *Bally-hayes*, where were many Friends and we were well refreſh'd, the Lords Preſence and Goodneſs being with us.

A good Meeting near Caſtle-Jordan.

A Meeting at Old-Caſtle.

Ballyhayes.

The next day we travel'd about Thirty Miles into the County of *Ardmagh*, and the day following being Firſt Day of the Week, we were at the Meeting at *Ballihagan*,

County of Ardmagh.

Ballyhagan, at which were many Friends; we were greatly comforted together, and glad to see one another. From thence we went beyond *Charlemount* to visit Friends, and had a comfortable Meeting with them, then came back to *Ballyhagan* to their Fifth day Meeting, and staid there until the *Province* Meeting, it being their Quarterly Meeting both for the Worship of God, and Ordering of Church-Affairs, which held part of Three Days, and was very large; so that some Friends said, *they never saw the like there before.* And Friends were well refresh'd, for the Glory of the Lord shined amongst us, his Power was over all, and his Seed in Dominion. I was helpful there to Friends in the Ordering and Managing of Truth's Affairs in the Church, and they were willing and glad to be advis'd; for that the *Lord Jesus*, who call'd me into the Ministry, gave me a measure of Understanding in the ground of *Church-Government*, *Discipline*, and *Gospel-Order*. The Meeting ended, and Friends and Brethren parted in great Love, Union, and Comfort of the Lord's Holy Spirit.

1695.

Ballyhagan. Charlemount

A Province *Quarterly Meeting.*

Friends willingly accept W. E's. *Advice.*

Now the Priest of that Parish, one Dean *Reader*, had cited several Friends to the *Bishops-Court* for Small Tythes; but had a Desire to speak with Two or Three Friends, and hearing of me, had a mind to speak with me in particular; so the Morning after our Meeting was over, it being the Second day of the Week, I, with Three other Friends went to his house, where he was ready to receive us; we discoursed of things very moderately, and at large, for some Hours, about *Tythes* and *Ministers-Maintenance*; his great and chief Plea was the *Law of the Land* and the

Dean Reader *citeth Friends to the* Bishops-Court *for small* Tythes.

The Law of the Land &c. the Priests Plea for Tythes.

1695. the *Government*, that gave it them; and when he had us'd all his Arguments to ſtrengthen his Plea, and I believe, ſaw they were all fully anſwer'd, he let his Argument fall; then I told him, that I had one thing more to offer to him, which was a *Law*, and a great one, which if he would do, I believ'd it would end the Difference, and that was, *to do as he would be done unto*, which is the *Royal Law* of Chriſt. So we left him moderate and loving, parting Friendly.

John Robſon. Lurgan. That day we came to *John Robſon*'s, and from thence to a Meeting at *Lurgan*, where were many honeſt hearted Friends, and the Lords Power and Preſence with us to our great Comfort and Satisfaction. Next

Liſnegarvy. day we were at *Liſnegarvy* Meeting, where were many honeſt, tender Friends, and we were refreſh'd in the Lord, and glad to ſee one another. From thence

Ballinderry. we came to *Ballinderry* and ſtaid their Firſt day Meeting, which was full and comfortable; then to *Grange*, and reſted One day with *James Greenwood*, I being

Toberhead. unwell: So we went to a Meeting near *Toberhead*, and ſeveral Friends from *Grange* accompanied us. On

Dunclandy. the day following we were at a Meeting at *Dunclandy*,

Grange. then return'd back again to *Grange*, and ſtaid the Firſt day Meeting there, for the Worſhip of God, and alſo the Men and Womens Meetings for the keeping of good Order in the Church, and had good Service for the Lord and his Truth on ſeveral accounts. Honeſt-hearted Friends were glad of my Company and Service, ſo we parted well ſatisfied, and comforted with the Lord's Goodneſs.

From

From thence we went to *Lurgan* to their Fourth day Meeting, which was large and full with Friends and other People, there being a Marriage accompliſh'd in the Meeting that day. I ſpoke of ſeveral things relating to that Ordinance of *Marriage*, as the Lord by his Power and Spirit open'd my Underſtanding, and gave me Ability, it was a heavenly powerful Meeting. From thence we went to a Meeting the next day at *Hilsborough*, accompanied with many Friends, and had a comfortable Meeting, the Myſteries of the Kingdom of God were open'd in the Demonſtration of the Spirit, and Power of the *Lord Jeſus Chriſt*, his Teſtimony reach'd the Hearts of the Hearers, and God's Witneſs ſeal'd to the Truth of what was declared. 1695. *Lurgan Meeting. Things relating to Marriage declared by W. E. A Meeting at* Hilsborough.

We rode that Night Five Miles to *Tobias Courtney's*, and the next Day to *Lurgan*, where *William Brownlow*, and *William Williamſon* came to meet me, and to take their Leave of me, being both Ancient Friends, we ſtaid the Firſt day Meeting, which was very large and full, many Friends of other Meetings came thither, and the Lord anſwer'd their Labour and good Deſires, in bleſſing our Meeting with the Openings and Overflowings of his Word of Life; it was an Opportunity of Conſolation and Sweetneſs, after which Meeting we took leave one of another in the Love of God and Comfort of his Holy Spirit. *A large and bleſſed Meeting at* Lurgan.

Next morning we took our Journey towards *Dublin* to our Third Month *National* Half-Years Meeting, 1695. in company with Friends from the *North*, who went up to it, where was a great Appearance of Friends, from ſeveral Parts of the Nation; and *The Third Month Half-Years Meeting at* Dublin.

1695. the Lord's Power with us, in the managing of Truth's Affairs, both in *Doctrine* and *Diſcipline*, the Meeting held moſt of Three days, then Friends parted in the Peace of God.

Province Meeting at Caſtledermot.

From thence I went in the company of many Friends both of *Leinſter* and *Munſter* to our *Province* Meeting at *Caſtledermot*, where things (relating to a holy *Diſcipline*) were managed in the Wiſdom of God, and the Lord with us, as formerly, *in ſuch Opportunities and Services, which he ſanctifies to his People, and furniſheth his Servants with Spiritual Gifts to perform, as Occaſion requires, and according to the Service of the Day.* When the Meeting was over, I took leave of Friends, ſo return'd to my own Dwelling, being ready to anſwer the Lord's Service as it preſented, according to my Ability and Gift receiv'd.

The Lord furniſheth with Gifts ſuitable to the Service required.

W. E. viſiteth the Meetings of Friends in diverſ Places.

Soon after my Return home, I viſited Friends at *Dublin*, *Edenderry*, and *Mountrath*, having Meetings with them at each Place. Our next *Provincial* Meeting being at the *Moat*, I went thither, where were Friends from ſeveral Parts, and many other People, we had a good ſerviceable Meeting; the Lord's ancient Goodneſs being with us, after which I went home.

SECT.

SECT. XV.

In 1695. W. E. *with ſeveral others, did preſent to the* Legiſlature *the* CASE *of Friends. He viſits* Munſter *Province, and attends* National *and* Provincial *Meetings, in which were given ſeaſonable Admonitions againſt Covetouſneſs, and Great Things of this World.*

ABout this time the Parliament met at *Dublin*, and we underſtanding, that the Prieſts were endeavouring to get an ACT *to recover Tythes in Temporal Courts*, in ſuch manner as would much damnifie us, I went to *Dublin*, where I met with other Friends, and joyn'd with them in Service, for the Eaſe of Friends, labouring with many of the Members of Parliament both LORDS and COMMONS, as alſo with *Judges*, to let them underſtand; *how prejudicial it would be to the Kings Subjects in general, and moſt of all to us.* They were generally kind and friendly; when I had been concern'd there ſome time in that Service, and alſo in Meetings for the Worſhip of God, I return'd home.

1695.

The Prieſts &c. endeavour for an Act *to recover* Tythes *in* Temporal Courts.

The Prejudice of ſuch an Act *ſhew'd to the Members of Parliament.*

From thence I went to the *Quarterly* Meeting for *Leinſter*, at *Caſtledermot*; where the Lord's Power and Preſence appear'd mightily with us, both in our Meetings for Worſhip, and in Men's Meetings for Truth's

Leinſter Quarterly Meeting at Caſtledermot.

1695. Truth's Affairs, relating to Diſcipline in the Church; and having perform'd that Service, I rode again to *Dublin*, in company of ſeveral Friends, and after ſome time ſpent there in the Service of Truth, I went to a Meeting at *Edenderry*, where a Marriage was ſolemnized, and many Friends and others preſent; an heavenly Meeting we had, and Divine Things were open'd to the Underſtandings of the People. That Night I went with my Son-in-Law *William Fayle* to his houſe, and next day was at *Ballynolert* Meeting, ſo return'd home, and ſhortly after rode to *Birr*, in company of ſome Friends, to be at the Burial of the Eldeſt Son of *Thomas Winſloe*, which being on the Firſt day of the Week, many People came to the Meeting; and alſo went with the Corps to the Grave-Yard, I had good Service for the Lord, and his Teſtimony was over all, Bleſſed be His Name for ever, who gives Abilities by his Power and good Spirit, to perform every Service he requires.

W. E. goeth again to Dublin.

I; at a Marriage in Edenderry.

Ballynolert. Birr,

W. E. hath good Service at Burials.

From thence I return'd home, and about a Week after I went to the *Moat*, accompanied with *John Pim* and *Joſhua Beale*, to the Burial of *Samuel Strangman*, an honeſt ancient Friend; we had a large Meeting of Friends and others, and good Service both at the Meeting and Burying-place; the Lord's Power and Teſtimony of his bleſſed Truth were exalted, and all ſeem'd to be ſatisfied with what was declar'd, ſo I return'd home.

Soon after was our *Province* Meeting at *Mountmelick* for the Worſhip of God and Truth's Affairs, in which the Lord's bleſſed Preſence was with us to our Comfort and Satisfaction, afterwards I went to the

Province Meeting at Mountmelick.

National

National Half-Years Meeting at *Dublin* in the Ninth Month, 1695. where were many Friends from several Parts of the Nation, and the Lord's powerful Presence eminently with us, to our great Comfort and Encouragement in his Service. 1695.

National *Half-Years Meeting at* Dublin.

Some time after the Meeting was over, I return'd home, from whence after a short Stay there, I went to *Dublin* again, in company with another Friend, where the Parliament was then sitting, and had before them a Bill lying, *For Recovery of* Tythes, *with Triple Damages from such as did not pay them.* I joyn'd with Friends in Addressing the Members of Parliament, and drawing up a *Paper* in a general way, to shew *what Injuries and gross Abuses we had receiv'd and suffer'd, because for Conscience sake we could not pay* Tythes, *and how that the said Bill, if pass'd into a Law, tended to the ruining of our Substance and Families, with other Reasons against it.* And a Copy thereof was order'd first to be given the Lord Deputy *Henry Capell,* then to be Printed and given to the Members of Parliament, *who readily heard us, and seem'd very courteous, promising to do what they could for us.* So I left *Dublin* in the company of divers Friends, and came to our *Quarterly-Meeting* at *Castledermot,* where I met with some Exercise by a bitter Spirit; but by the Lord's Power, Patience and Wisdom in Faithful Friends went over it.

Triple Damage for non Payment of Tythes.

Henry Capell *Lord Deputy of* Ireland.

From thence I went to the Widow *Barcroft*'s, accompanied with several Friends, and setled some Concerns belonging to the Widow and her Children; so return'd home accompanied with one Friend. Our next *Province* Meeting being at *Mountmelick,* I staid until

Province *Meeting at* Mountmelick.

1695. until it was over, and ſoon after took a Journey into *Munſter* to viſit Friends in that *Province*, accompanied with *Joſhua Northall* and ſome others, we went to *Waterford*, *Clonmell*, *Knock-Graffan*, and *Toughal* having Meetings in thoſe Places, and good Service for the Lord, his Truth, and People.

Munſter *Province viſited by* W. E.

From *Toughal* we went to *Cork* in company of ſeveral Friends of that City, who came to meet us; we ſtaid in *Cork* Five Days and had ſeveral Meetings and were at their *Province* Meeting for the Worſhip of God and Church Affairs, and had good Service for the Lord on ſeveral accounts, being well refreſh'd in the Lord, and one in another, from thence accompanied by Friends both of *Cork* and *Limerick* we rode to *Charlevil*, where we had a brave heavenly Meeting, the glorious Myſteries of *Life* and *Salvation* were open'd by the Spirit and Power of *Chriſt*.

Province *Meeting at* Cork.

Charlevil.

From thence we went to *Limerick*, and ſtaid there Three Meetings, and ſo to *Birr*, where ſeveral Friends from our Meeting met us, and we had a weighty Meeting there. I went home to my houſe in company of Friends on the Twenty Fifth day of the Twelfth Month, 1695. In this Viſit we found a godly, zealous Concern upon ſeveral Friends for promoting *the cloſe Order of the bleſſed Truth, and Practiſing thereof to the Honour of God, and Good of His People*, which we were very glad of, and our Service and Labour of Love was well accepted, in a Brotherly Condeſcenſion thereto, under a Senſe of the Lord's Power and Goodneſs that was with us which makes way through all, and gave us Satisfaction and Comfort in our Journey. Bleſſed be the Lord for ever!

Limerick. Birr.

Friends Zealous for Goſpel-order.

Now

Now, our *Quarterly* Meeting for the Province of *Leinſter* was at hand, to be held at *Caſtledermot*, ſo I went thither accompanied with ſeveral Friends, and we had good Service, the Lord's Preſence being with us, both in our Meetings to worſhip Him, and in Meetings for *Church-Diſcipline*; in which Friends were cloſely concern'd in the Affairs of Truth, and to promote *Goſpel-Order* in the Churches. This Meeting held part of Three Days, when the Service of it was over, I came home in company of many Friends, (the next Morning I rode to *Maryborough* to ſpeak with the Lord Chief Juſtice *Pyne*, about ſome Horſes taken from ſome of our Friends. 1695. Quarterly *Meeting for* Leinſter.

Soon after this was our *Monthly* Meeting at *Mountmelick*, which I attended, and when the Service of it was over, I went to my Son in-Law *William Fayle*'s and viſited ſome thereabout, and from thence to a Meeting at *Edenderry*, then to *Iſaac Fuller*'s, and ſo to *John Clibborn*'s, viſiting many Friends Families up and down in that Quarter, giving Advice and Admonition, as Occaſion requir'd, alſo ſtaid their Firſt day Meeting at the *Moat*; and being there preſs'd in Spirit under a Senſe of ſome Miſcarriage, I clear'd my Conſcience thereof in the Teſtimony of *Jeſus*. The next Morning, being Second day of the Week, I rode to my own Houſe. Monthly *Meeting at* Mountmelick.

Soon after was our *Province* Meeting for *Leinſter* at *Caſtledermot*, which held moſt of Three Days for the Worſhip of God, and ordering Church-Affairs. I was there with the Elders and Brethren, and the Lords Power and Preſence mightily appear'd with, and amongſt us, to give us Wiſdom and Underſtanding, Province *Meeting at* Caſtledermot.

1695. The Danger of Riches.

ing, alſo a cloſe Concern came upon us, *to ſearch narrowly into matters relating to Friends, and in particular to keep out a covetous Spirit after the Riches and Great Things of this World, from amongſt our Society, as knowing that it ſurfeits and corrupts the Mind, and darkens the Underſtandings of People, where it prevails.* (and through the Lord's Mercy and Goodneſs there appear'd a Concurrence with the Concern in moſt of Friends) When the Service of that Meeting was over, we parted in much Satisfaction and Comfort of Spirit; So I return'd in the company of many Friends, and came to my own Houſe. Our *Monthly* Meeting being the Week following, which I alſo attended.

SECT. XVI.

In 1696. W. E. *writes to Friends at* London, *being unable to go thither, viſits* Ulſter *Province, and deliberates about Marrying again. Alſo hath hard Exerciſe by a Selfiſh worldly Spirit, the Danger whereof, he lively deſcribes by an apt Parable.*

1696. National *Half-Years Meeting at* Dublin.

ABout Three Weeks after was our *National Half-Years* Meeting at *Dublin*, which began the Eighth Day of the Third Month, 1696. and continued

nued about Four days for the Worſhip of God and Church Affairs; many good and needful things were there diſcours'd of, and aſſented to in Peace and Unity, the Lord's bleſſed Power and Preſence being with us to our great Comfort, making hard things eaſie. 1696.

At this Meeting, I receiv'd Letters from divers Brethren in *England*, earneſtly deſiring, that I would be at *London* the next *Yearly* Meeting: For that the Publick Service of Truth requir'd it; but I was not able to anſwer their Deſire, becauſe of Weakneſs. So I wrote, and ſent a Letter with *George Rooke*, and *Nicholas Gribble*, who intended to go over to that Meeting. When the Service of this our Meeting was over I came home, accompanied with many Friends, but was weak of Body. The Firſt-day following was our *Monthly* Meeting, and next Firſt-day after was our *Province Quarterly* Meeting, both at *Mountmelick*, to which many came from ſeveral Parts, and Heavenly, good Meetings we had, both for the Worſhip of God, and managing of Church-Affairs, the Lord aſſiſting and enduing us with Wiſdom, the Teſtimony of Truth was over all, I had Ability given me from the Lord to anſwer what he required of me, before which my natural Strength was faint and weak.

Province *Meeting at* Mountmelick.

Then I continued about home for a while, keeping to our uſual Meetings, and when I grew well and able to travel, I went to *Munſter* Province Meeting accompanied with Friends, this Meeting was at *Clonmel*, in the Fifth Month, 1696. and held Two days for the Worſhip of God, and managing Affairs of the Church, and there were many Friends from

Munſter *Province Meeting at* Clonmel.

1696. several Parts. In this Journey I had several Meetings, as at *Mountrath*, *Knockballymagher*, *Waterford*, *Wexford*, and the *Monthly* Meeting at *Ballinaberny*, which was full and large, and the Lord's Power and Presence accompanied, and gave Ability in all Meetings and Services, many Hearts were tender'd and comforted.

Meetings at Mountrath, Knockballimagher, *&c.*

I had also a Meeting at *Israel Webster*'s, and one at *Shellaly*, then came to *Castledermot* to our *Province* Meeting, where was a very great Appearance of Friends, from several Parts, and many Friends in the Ministry both of *England* and this Nation. This Meeting held part of Three days for the *Worship of God*, and *Church-Discipline*, and the Lord's Power and glorious Presence was mighty amongst us, strengthning our hands in his Work to our great Comfort and Satisfaction, both immediately, and through his Servants. When the Meeting was over, we parted in the Love of God, the Testimony of Truth being in Dominion. So I return'd to my House in the Company of Friends on the Seventeenth day of the Sixth Month, 1696.

Province *Meeting at* Castledermot.

Soon after which, I took a Journey into the Province of *Ulster* to visit Friends, accompanied with *Joshua Northall*, and some others, we went to *Dublin*, and staid there Two Meetings upon the First day, from thence *Roger Roberts* and *Thomas Ashton* accompanied us into the *North*, we had a Meeting at *Drogheda*, and the next day came to *Ballyhagan*, to the *Province* Meeting, which held part of Three days, and a great Assembly of Friends there was, the Lords Power and Presence being with us to our great

W. E. *visits Friends in* Ulster *Province.*

great Comfort and Confirmation, the Service of this Meeting being over, the Two Friends from *Dublin* aforesaid return'd home, and I with the rest of my Company went over the River *Band*, and had many heavenly, comfortable Meetings at several Places, as at *Lurgan*, *Ballinderry*, *Lisnegarvy*, *Grange*, &c. In our Return we had a precious Meeting with Friends at *Lurgan* before parting, in which we were comforted, and refresh'd together to our great Satisfaction. 1696.

River Band many good Meetings thereaway.

From thence we took our Journey towards *Leinster*, accompanied with some Friends of *Ulster* about Forty Miles, and had a Meeting with Friends near *Ballyhayes*, after which the said Friends, who accompanied us, return'd home. We travel'd next day to *Old-Castle*, and had a Meeting with Friends there, and the day following into *Leinster* Province, and was at Friends Meeting at *Edenderry* the next day, and on the day following at *Ballycane* Meeting near *Geshel*, so return'd home. I had good Service for the Lord, his Truth, and People in this Journey through his Assistance, who gave me Strength and Ability every way; Blessed be his Name for ever!

Ballyhayes.

Old Castle,

Edenderry.

Ballycane, &c.

On the First-day following I went to visit Friends in their Meeting at *Mountrath*, and returning home, abode thereaway for sometime, frequenting our own Meetings both *Weekly* and *Monthly* as they came in Course; so went to our *Quarterly* Meeting at *Castledermot*, which held Two days, and the Lord's comfortable Presence with us, in a Sense whereof the Affairs of Truth were manag'd in Peace and Concord.

Mountrath.

Quarterly Meeting at Castledermot.

From

1696. From thence I went to *Dublin* in the Company of ſeveral Friends to our *National* Half-Years Meeting, which begun the Eighth day of the Ninth Month, 1696. and held by Adjournment four Days, the Lord's glorious Preſence greatly appear'd both in Meetings for the Worſhip of him, and thoſe for managing of *Church-Affairs*, which were gone through in Peace and Unity to our great Satisfaction and Comfort.

Half Years Meeting at Dublin.

After the Service of the Meeting was over, I took my Leave of Friends and Brethren in the overflowings of the Love of God; ſo parted and went homeward, accompanied with ſeveral Friends. Now deep of Winter coming on, and being unable to travel and labour in Truth's Service, as formerly I had done, I ſtaid for ſome time about home, attending Meetings as they fell in Courſe, both *Six-Weeks*, *Monthly*, and *Weekly*, for the Worſhip of God, and Services relating to Truth, &c. So the Lord's Work went on and Truth prevail'd, which is Cauſe of great Gladneſs of Heart.

W. E. thinks to marry again.

About this time it came into my Mind to marry, yet I was not haſty to proceed; but many weighty things relating to that Affair came under my Conſideration, and tho' it would often preſent in my Underſtanding, yet I ſought the Lord's Counſel, and quietly waited to know his Mind therein, until I had his gracious Anſwer, (in the clear Openings of his Light ſhining in my Heart) then finding my way clear, I acquainted the Perſon towards whom my Mind was drawn in that Reſpect, *viz. Mary*, the Widow of *Joſhua Strangman*, about the Age of Forty Nine

Nine Years, whom I had ground to believe would be a Comfort to me, and helpful in my Family, being a Woman of a good Underſtanding, and one who fear'd the Lord. 1696.

After ſome time of Conſideration, ſhe conſented thereto, provided that our Children and Friends were ſatisfied therewith, I alſo acquainted her, that if the Lord gave me Health and Ability, I muſt firſt go for *England*, to perform ſome Service for the Lord there, which had been before me for ſome time, which ſhe was well ſatisfied with, being willing to ſtay the Lord's time, then I abode ſome Weeks at home, being unwell through Sutfeit of Colds in my Travels, but our *Quarterly* Meeting for *Leinſter* Province being at *Caſtledermot*, where Elders and Friends in the Miniſtry us'd to meet, and to make Enquiry, *Whether thoſe of our Society walk'd anſwerable to their Holy Profeſſion, in blameleſs Lives and Converſations*, &c. In which Service the Lord's Power and divine Preſence had often been plentifully manifeſted amongſt us.

I had a great Deſire to go to this Meeting, tho' unwel in Body; ſo in Faith of the Lord's Ability I ſet forward, and rode to *Athy* (Fourteen Miles) In ſome Pain, and the next Morning got to *Caſtledermot* to the Meeting of Elders and Brethren in the Miniſtry, where an Account was given from each Meeting in our Province of the State of things amongſt Friends. My Spirit was under a great Exerciſe for *Truth's Teſtimony, and the Labours of concerned Elders that were like to come under a Worldly Selfiſh Spirit*, wherefore I, with ſome other Elders and Brethren laboured hard againſt it, and the Meeting was adjourn'd until the next day.

Leinſter *Province Meeting at* Caſtledermot.

I

1695. *The Meeting for Diſcipline difficult.*

I ſpent that Night in ſome Trouble of mind for the Teſtimony of Truth, and beſought the Lord for his Aſſiſtance, the next Morning early we met again, and the *Lord's Power broke through all Oppoſition, his Teſtimony came over all, and things return'd into their Right Channel to our great Comfort.* Here (according to Order eſtabliſh'd amongſt us) I acquainted the Elders with my Purpoſe of going for *Wales* and *England*, (towards the Spring) to perform ſome Service in Truth's Teſtimony, that was before me, and they ſeem'd to be well ſatisfied therewith.

A Parable ſhewing why Man is unfruitful in Divine Things.

Then things being concluded amongſt the Elders, we all went into the Publick Meeting for the Worſhip of God, where in the Spirit and Power of the *Lord Jeſus* I bore a Teſtimony, and by a *Parable* warned Friends *of the Myſtery of Satan, in his working with Man by drawing his Mind into the Things of this World, comparing it to the Root of a Tree, that ſhoots downward too deep into the Ground, from the very Heart of the Tree, and cauſes the Growth of much Wood and high Branches; but brings forth little or no Fruit.* From which was open'd in the Doctrine of the Kingdom, the Danger of Riches, and great Concerns of the Things of this World. Friends Underſtandings were open'd, the Witneſs of God reached, and many tender'd in their Spirits. This Meeting held by Adjournment Three days, in which the Lord renew'd my Ability, and I was glad that I was there for the Service ſake. When it was over, I return'd home, this was in the End of the Eleventh Month, 1696.

SECT.

SECT. XVII.

In 1697. *He goes over to the* Yearly *Meetings at* London, Wales, Briſtol, *and* Colcheſter, *viſits ſeveral Meetings thro'* England *and* Wales *for about Seven Months, then after his Return he ſolemnizes his Marriage with* M. Strangman *in* Mountmelick.

SOON after this, I went to the *Moat*, and was at their Meeting on Firſt day, and ſtaid until Third day, there being a Marriage, and many People at it both Friends and Others, where I had good Service for Truth; ſo the next day went home, and on the Firſt-day following was at our *Monthly* Meeting in *Mountmelick*, where I acquainted Friends in the Mens Meeting of my Intention of going for *England* ſhortly in Truth's Service, and deſir'd their *Certificate* according to the Order eſtabliſh'd amongſt us, which accordingly was given.

1697.

A Meeting at the Moat.

Monthly *Meeting at* Mountmelick.

Our *Province* Meeting for *Leinſter* was alſo at *Mountmelick*, the Fourteenth Day of the Firſt Month, 1697. and laſted Two Days in the *Worſhip of God* and *Church-Affairs*, being a powerful and conſolating Meeting, many Friends were there from ſeveral Quarters, and we took leave one of another in the ſweet tender Love of God. On the Sixteenth day

Leinſter *Province Meeting at* Mountmelick.

1697. of the ſaid Month, I took leave of my Family, (who were ſorrowful to part with me) ſo came to *Dublin* the Eighteenth day of the ſame, and ſtaid Three Meetings in *Dublin*, the laſt was a mighty powerful Meeting, and things declar'd and open'd in the Power of God, not to be forgotten.

Three Meetings at Dublin.

After the ſaid Meeting, that Evening being the Three and Twentieth day of the Firſt Month aforeſaid, I went on board the *Mary Yatch* bound for *Holyhead* in *Wales*, many Friends went to the Waterſide with me, where we took leave one of another in the tender Love of God; but Three Friends were willing to bear me Company in the Lord's Service, *viz. Roger Roberts*, *George Rooke*, and *John Barcroft*; ſo that Night we lay at Anchor in *Dublin-Harbour*, the next Morning ſet Sail and landed at *Holyhead* about Noon the Day following, being the Twenty Fifth of the Month aforeſaid.

W. E. landeth at Holyhead.

The next day we took our Journey, and that Night lodg'd at *Bangor*, we hired a Guide over the Mountains and came to *Clanrouſt* about the middle of the next day, being the Seventh day of the Week, and Twenty Seventh of the Month, where we met with a Youth, a Shop-keeper, a Friend's Son *Joſeph Ellis*, who much deſired we would have a Meeting there, it being a Place where no Meeting of Friends was ſetled, ſo finding Freedom and Willingneſs thereunto, we got a Meeting at the *Inn*, where we lodged; and although the Pariſh-Prieſt endeavour'd all he could to hinder it, yet many People came *into* and *about* the Houſe within hearing; and the Doctrine of the Kingdom of Chriſt was preach'd in the

Bangor.

A Meeting at Clanrouſt.

the Demonſtration of the Spirit and Power of God; So the Lord's Power and Authority went over them, and kept them quiet, ſome were reach'd with the Teſtimony of Truth. 1697.

After the Meeting was over, it being Firſt-day of the Week, *David Jones* a Friend came there to meet us, we went that Night home with him (about Eleven Miles) and reſted the next day, where we had a Meeting on the day following, and were refreſh'd in the Lord, and one in another; then we went to a Meeting near *Dolgelle*, at the Houſe of *Lewis Owens*, and from thence to *Dolobran*, to *Charles Lloyd*'s houſe, and had Two Meetings there, from thence to *Glanedlas* in the company of ſeveral Friends of thoſe parts, to the *Yearly* Meeting for *Wales*, which held Two days for the *Worſhip of God*, and *Church-Affairs*. I had good Service for the Lord and the Good of his People, the Lord's mighty Power broke forth amongſt us, which brought many under his Heavenly Teſtimony; ſo that many bore Witneſs to the Truth of what was offer'd in the Word of Life relating to *Church-Government* amongſt Friends.

David Jones *meeteth* W. E. *&c.*

Dolgelle.

Dolobran.

Yearly *Meeting of* Wales *at* Glanedlas.

When the Service of the Meeting was over, *George Rooke* went into *South Wales* in Company with Friends to *Haverford-Weſt*, and I with *Roger Roberts* and *John Barcroft* came to *Roger Hugh*'s Houſe Twelve Miles, and the next day had a Meeeting there. I was very unwel in Body, having got cold, which much diſabled me; yet I travel'd to *Lempſter*, there on the Firſt-day of the Week we had a large Meeting in Friends Meeting-Houſe, where Things relating to the Kingdom of Chriſt were open'd in

Haverford-Weſt *in* South Wales.

A Meeting at Roger Hugh's.

A large Meeting at Lempſter.

1695. the Demonſtration of the Spirit and Power of God, many being reached, confeſs'd to the Truth of what was ſpoken. After the Meeting was over, I was very unwel with Pain and Weakneſs in Body, which ſeiz-ed cloſely on me, and caus'd me to lie down; then a Doctor in that Town, who had been at the afore-ſaid Meeting, and in whom the Witneſs of God was reach'd, that witneſſed to the Truth of what was ſpoken, hearing of my lying weak, *offer'd freely to ſerve me Day or Night, according to the utmoſt of his Skill, to recover my Health and Strength, and was very careful of me, in applying things that were beneficial.*

A Doctor being reach'd with Truth is very kind to W. E.

I ſtaid there Two Weeks at *Timothy Townſon*'s Houſe, *Roger Roberts* alſo ſtaid with me and was very helpful, *John Barcroft* being gone to *Warwickſhire*. Now in that Two Weeks time of Weakneſs, I had Three Meetings with Friends in the Houſe where I lodged, not being able to go to the Meeting-Houſe, and I laid before them *their Shortneſs in managing the Lord's Buſineſs in Men and Womens Meetings, by reaſon whereof the Authority of their Meeting was much leſſened, and the Service of Truth not anſwer'd.*

R. R. *helpful to* W. E.

Three Meetings in the Houſe of Timothy Townſon.

Now *John Barcroft* being return'd to us, and I being much recover'd from Pain, (tho' weak) was willing to go on my Journey, ſo with my Two Companions and *Timothy Townſon* I rode to *Roſs* the Twenty Sixth day of the Second Month, 1697. being weak and full of Pain; yet travel'd the next Day with my ſaid Companions to *Gloceſter*, and at the Requeſt of Friends there, ſtaid a Meeting, which was appointed the next day, and was large, I was ſtrengthned

Roſs.

A large Meeting at Gloceſter.

to

to anſwer the Service in the Meeting, and the Lord's Power was graciouſly manifeſted, which heal'd me: After the Meeting was over, I ſent for ſeveral Friends of that Meeting to my Lodging, and diſcours'd them about things that were amiſs amongſt them, relating to Truth's Affairs. 1697.

The next day we rode to *Nailſworth* Ten Miles, where was a Meeting and a Marriage, I had good Service for the Lord, the next day we rode to *Briſtol* to the *Yearly* Meeting for Eight Counties, which held Four days, many Elders and Brethren being there, and the Heavenly, Glorious Power of the Lord accompanied the Service. I had ſeveral Opportunities *to ſpeak to Miniſters, Elders and Others in their ſeveral Stations and Services in the Church of Chriſt;* and the Lords eminent glorious Power went over all, whereby many Hearts were made glad, and thankful to the Lord for that Viſit and Service. So in the Sweetneſs of the Love of God, and bright glorious Shining of his Power, I took my leave of Friends, and with my Three Companions from *Ireland*, went to *Milſom*, *William Pen* and ſeveral others ſet us on our way ſome Miles, we had a Meeting at *Milſom* on a Firſt day, to which many came from ſeveral Places, and the Heavenly Doctrine of Truth was preach'd to them, in the Demonſtration of the Spirit and Power of Chriſt. The next day we went to *Chippenham*, and had Two Meetings there, and good Service for the Lord and his Truth. From thence to *Caln*, and had a Meeting there, to which came ſeveral *Separates*, and the Lord's Power in his Teſtimony went over all.

A Meeting and a Marriage at Nailſworth.

The Yearly *Meeting at* Briſtol.

A good Meeting at Milſom.

Two Meetings at Chippenham.

One at Caln.

After

1697. After the Meeting was over, we rode to *Marlborough*, and the next Morning Friends coming together, ſat down to wait on the Lord, and were comforted one in another, then parted in the Love of God, and Senſe of his Goodneſs. After which we rode that day to *Newbury*, from thence to *Ore*, where we had a Meeting next day, and the Lords Glorious Power with us; many heavenly divine things were open'd in the *Doctrine of the Kingdom of Chriſt*.

A Meeting at Marlborough.

Newbury. Ore.

From thence we went to *Reading*, and on the day following had Two Meetings there, being Firſt-day of the Week, ſeveral of the *Separates* came to it, and the Teſtimony of Truth in the Authority of the Lords bleſſed Power went over all, the next day we came to *High-Wickham*, and had a Meeting there on the day following; after which that Night we went to *Thomas Ellwood*'s Houſe, and on the next day had a comfortable Meeting in their Meeting-Houſe at *Jordan*, and were refreſhed in the Lord and one in another.

Reading.

High-Wickham.

Jordan.

We lodg'd that Night at *Richard Baker*'s, who accompanied us the next day to the *Yearly* Meeting at *London*, being the Twentieth day of the Third Month, 1697. where I and my Three Companions aforeſaid tarried about Ten days in the Service of Truth, and were at many heavenly Meetings, both for the Worſhip of God, and Mens Meetings for managing Truth's Affairs, relating to *Church-Government*: I had great Service on ſeveral Accounts in that City, and the Lord's Power went over all, when the Service was over I parted with Elders and Brethren in the tender Love of God, and took my Jour-

Yearly *Meeting at* London.

ney

ney towards *Colcheſter*, accompanied with *George Rooke* and *Samuel Waldenfield*, ſeveral Friends of *London* accompanying us our Firſt day's Journey (*Roger Roberts* and *John Barcroft* left us at *London* and went towards *Ireland*) we had ſeveral ſerviceable, powerful Meetings in our Journey to *Colcheſter*, and were there at the *Yearly* Meeting, which laſted part of Three days, and a great Appearance of Friends from ſeveral Parts, I had good Service for the Lord and his bleſſed Truth in divers Reſpects, and in the heavenly Authority of the Lord's Power, his Teſtimony went over all, both in *Doctrine* and *Diſcipline*, to the Comfort and Satisfaction of Elders and Friends. 1697.

Yearly Meeting at Colcheſter.

When the Service of that Meeting was over, I travel'd towards *Norwich* accompanied with *George Rooke* and *Samuel Waldenfield* aforeſaid, and had ſeveral precious ſerviceable Meetings by the way; we were at *Norwich* on a Firſt-day, at Two Meetings, and the Second day being their *Monthly* Men and Womens Meeting for Truth's Buſineſs, I had much Service, and good Opportunity to ſpeak to ſeveral neceſſary things relating to *Church-Government*. The next day we came to another Meeting Eight Miles from thence, accompanied with ſeveral Friends from *Norwich*, and had another Meeting the next day but one, about Twenty Seven Miles diſtant, after which Meeting *Samuel Waldenfield* left us, and went to *Edmundsbury* to a Meeting there.

Several good Meetings in the way to Norwich.

I went to (a place called) St. *Ives*, accompanied with *George Rooke*, where we had a great Meeting, and good Service for the Lord to the Comfort of Friends, after the Meeting was over, we took our leave

A great Meeting at St. Ives.

1697. leave of Friends, parting in the tender Love of God and that Night came to *Ramſey*, and the next day to *Ireby* about Forty Miles, and the next Morning were at the Meeting in *Nottingham*, where was a Marriage, and a great Rumour being ſpread before-hand, there gather'd a great Concourſe of People, and ſome of them were reſtleſs by Reaſon of the Throng. After the Meeting, we rode to *Mansfield* and ſtaid a Meeting there.

Ramſey.
Ireby.
A Meeting and a Marriage at Nottingham.
Mansfield.

On the day following *John Gratton* and ſeveral Friends came thither, he went with us to *Thomas Brockſhaw*'s, and the next Morning he and *George Rooke* went to a Meeting Eight Miles off, after which *George Rooke* came to me again, and on Firſt-day we had a heavenly, powerful Meeting at *Tupton*, then we went to *John Gratton*'s Houſe, accompanied with ſeveral Friends, and the next day accompanied by *John Gratton* about Ten Miles, we rode to *Stockport* in *Cheſhire*, where we had a Meeting that Evening, and on the day following *Benjamin Bangs* came with us to *William Barnes*'s Houſe at *Sankey* in *Lancaſhire*, and we went the ſame day to *Liverpool*, being the laſt day of the Fourth Month, 1697.

Tupton.
An Evening Meeting at Stockport.
Liverpool.

There we abode ſome days at *Robert Haydock*'s, and had a Meeting, to which Friends came out of the Country. From thence we travel'd to *Cheſter*, and had a Meeting there on the Firſt-day, many Friends of the Country came to it. Here I parted with *George Rooke* having a Concern upon my mind to viſit ſome Meetings in ſeveral Counties, ſo that Night I went to *John Merrock*'s in *Cheſhire*, where Friends who lived ſeveral Miles diſtant came to ſee me.

Cheſter.
John Merrock in Cheſhire.

me. I was at a Meeting at *Middlewich* the next day, and on the day following had one at *Franley*, the Lord's Power enabled me to perform his Service in his heavenly Teſtimony, which was acceptable to Friends on ſeveral Accounts, who were glad and well refreſhed. 1697. Middlewich. Franley.

The next day I went to *Penketh* in *Lancaſhire*, and was at a Meeting there on a Firſt-day, which was large and full, many Friends came to it from *Cheſhire*, and other Places; I was alſo at their *Monthly* Men and Womens Meetings for Truth's Affairs, where the Lord's Power did mightily appear, and I had good Service in divers Reſpects; then traveling towards *Torkſhire*, I came to *John Acridge*'s, and had a Meeting near *Caln*, which was full and large, and another Four Miles from thence: So went to *Ireton*, and had a Meeting there on a Firſt-day, which was very large, many Friends came far to it, the Lord's Power was greatly manifeſted therein, and the Myſteries of God's Kingdom wonderfully open'd to the Comfort and Satisfaction of that great Congregation. Penketh. Caln. Ireton.

From thence I went to *Steeton*, and had a Meeting there; from thence to *Bradforth*, and had a Meeting Two Miles off from thence; ſo to *Burton*, and had a Meeting at *Michael Miller*'s Houſe on a Firſt-day; from thence to *Pomfret* and had a Meeting there; from thence to *Selby*, and had a Meeting; and the next day to their *Monthly* Meeting at *Tuckwith*; and from thence to *York* and had Two Meetings there on a Firſt-day, the Lord's heavenly Power accompanied us to our great Comfort and Satisfaction. From Steeton. Bradforth. Burton. Pomfret. Selby. Tuckwith. York.

1697. *York* I went towards *Burlington*, having ſent word before to have a Meeting there the next day; and from thence to *Scarborough*, and had a Meeting there, Friends were tender and well refreſh'd.

Burlington.
Scarborough.

Whitby.
Gisborough.

Then I went to *Whitby* and had a Meeting; and from thence to *Gisborough*, where *Joſeph Inman* a Friend from *Ireland*, who had come over to viſit his Relations, met me, and accompanied me until I return'd again to *Ireland*, at *Gisborough* I had a Meeting on a Firſt-day, to which came many Friends from ſeveral Places, and the Lord's Power mightily appear'd amongſt us, many precious things were open'd, and cloſe Goſpel-Order recommended, which was very needful there, and in many Places, wherefore it lay upon me to ſtir up Friends to their Duty in Goſpel-Diſcipline; then I went into *Biſhoprick* to *Stockton*, and a living powerful Meeting we had there, and from thence into *Darlington*, and ſo to *Rayby*, and had a Meeting there; and from thence over *Stainmoor* to *Sedgber*, and had a Meeting at Friends Meeting-Houſe on a Firſt-day, which was large and very full, many Friends coming far thereto, we were well refreſh'd and comforted in the Lord and one in another. So parted in the Love of God, and ſweet Peace and Unity one with another.

Stockton.
Darlington.
Rayby.

Sedgber.

Kendal.
Pardſey-cragg in Cumberland.
County Monthly *Meeting.*
Border Meeting.

From thence I went to *Kendal*, and had a Meeting there, from thence to *Cumberland* and was at a Meeting at *Pardſey-cragg*; ſo to that County's *Monthly* Mens Meeting for *Church-Affairs*, and from thence to the Border-Meeting on a Firſt-day, and the next day, being the Thirtieth of the Sixth Month, we took our Journey into *Scotland*, and that Night to *Dumfreeze*,

Scotland.
Dumfreeze.

freeze, Twenty Four Miles; and the next day to *Moneygoff* about Forty Miles, and so to *Port-Patrick*, where I sent back my Horse with *John Rutlidge* and *Henry Iveson*, Two Friends that came from *Cumberland* to accompany us to this Port. 1697. Moneygoff. Port-Patrick.

Next day we took Boat and on the day following landed at *Dunnaghadee* in *Ireland*, being the Third day of the Seventh Month, 1697. there I hired a Horse and rode to *Lisnegarvy* Twenty Miles, and from thence to *Richard Beyes*'s and had a Meeting there on a First-day, so to *Lurgan*, and had a Meeting there, and from thence to *Ballyhagan*, and was at the *Province* Meeting, which held Part of Two days for the Worship of God and Affairs of the Church; then I went to *Dublin* in company with several Friends, who had a Service to attend there; the Parliament then sitting, I tarried a Week there, and attended Meetings as they came in course, then took my Journey homewards, several Friends accompanying me, and the next day came to my House near *Rossenallis*, being the Twenty Second day of the Seventh Month, 1697. where I found my Family well through the Lord's Preservation, who drew me from them in his Service, and enabled me to perform it, for the Good of many, to his Praise and Honour, who is worthy for ever.

Dunnaghadee *in* Ireland. Lisnegarvy. Lurgan. Ballyhagan. *The* Province *Meeting.* *The Parliament sit at* Dublin. Rossenallis.

Soon after was our *Monthly* Meeting at *Mountmelick*, where I and *Mary Strangman* presented our Intentions of Marriage to the Men and Women's Meetings, and in the Week following presented it again to the *Province* Meeting at *Castledermot*, where the Lord was with us, when the Service of that Meeting

W. E. *and* M. S. *present their Intentions of Marriage.*

1697. ing was over, which held part of Three days, I came to *Mountmelick*.

Mountmelick, Mountrath, Soon after went to *Mountrath*, and ſtaid Two Meetings, but the Parliament being to ſit in *Dublin*, and the *Biſhops* and *Prieſts* having prepar'd Two Bills to paſs into Acts about their *Tythes* and *Maintenance*, which were like to fall heavy on Friends, (if granted) I rode to *Dublin*, accompanied with *Gerſhon Boat* and *James Hutchinſon*, and joyn'd with Friends in uſing our Endeavours with the Members of Parliament to ſtop the Prieſts Proceedings, and in order thereto we drew up in Writing our Objections, and order'd them to be Printed, in Readineſs to give in to the Parliament, when the *Prieſts-Bills* came into the Houſe, we likewiſe went to one of the LORDS JUSTICES, the Lord of *Galway*, and acquainted him how *thoſe Bills, if they paſs'd into Acts, would deſtroy the Fruits of our Labours*, alſo gave him a *Paper*, that he might ſee, *what the Prieſts and their Servants had taken from us without thoſe Laws, whereby he might judge, what they would do, if thoſe Bills paſſed into Laws*. We did the like to the *Chancellor*, and ſeveral of the *Parliament Men*, who ſeem'd to be courteous and concern'd for us. Having put things in as good Order as well could be, to anſwer our Oppoſers, the Parliament alſo adjourning for one Week, I left *Dublin* and came to *Mountmelick*, accompanied with Two Friends.

W. E goeth to Dublin.

Objections against an injurious Tythe *Bill.*

The Government &c. kind to Friends.

Half-Years *Meeting at* Dublin. Soon after was our *Half-Years* Meeting in *Dublin*, and I went thither accompanied with ſeveral Friends, where with other ſincere Brethren we were under an Exerciſe *for the Promotion of Truth, and removing of thoſe things*,

things, that hinder the Proſperity thereof. Alſo a Minute was ſent from that Meeting to the ſeveral Provinces, *adviſing Friends to watch againſt ſuch hurtful Things.* After the Meeting was over, I went home to my houſe, and was very unwel for ſome time, partly by Cold, and partly by Occaſion of the Exerciſe I had been under for Truth's Sake; but the Lord's Power carried me over, and heal'd me. 1697.

W. E. unwel for ſome time.

Now, Friends having had my Intentions of Marriage with *Mary Strangman* under their Conſideration for ſome time, in Men and Womens Meetings, and Enquiry being made, and all Things clear, alſo Publick Notice given of the Time and Place, upon the Firſt day of the Tenth Month, and Fourth of the Week, 1697. before a Publick Aſſembly in our uſual Meeting-Houſe at *Mountmelick*, We took each other in Marriage, in which weighty Affair the Lord's heavenly Preſence accompanied us, to our great Comfort and Confirmation; and many in that Meeting being ſenſible thereof, were refreſh'd in their Spirits, alſo ſeveral Teſtimonies born to the Lord's Goodneſs, which attended us in that Ordinance, Everlaſting Praiſe to his worthy Name for ever, *Amen.*

His Marriage ſolemnized.

Now I continued ſome few Weeks at my own Houſe, keeping to our Meetings as they fell in courſe, until our Province *Quarterly* Meeting at *Caſtledermot*, where I was under ſome Exerciſe, but the Lord's Power and heavenly Teſtimony prevail'd, and the Service of Truth went on, ſo that we had a comfortable heavenly Meeting, and Friends were refreſh'd in the Lord. When the Service of that Meeting was over, which held part of Three days in the Worſhip of

Quarterly *Meeting at* Caſtledermot.

1698. of God, and publick Service in Truths Affairs, I went home in company with ſeveral Friends, and duly attended the Service of our Meetings, as appointed, and the Lord bleſs'd his Work, and his concern'd Servants therein, altho' a *Worldly, ſelfiſh Spirit* in ſome ſtrugled hard, yet the Lord crown'd his Teſtimony with Dominion, his heavenly Power and Preſence appear'd *with* us and *for* us, againſt that Spirit, which ſo predominated in ſome.

SECT. XVIII.

In 1698. *He viſits Friends in the* North *of* Ireland. *His wiſe Counſel in a difficult Strait at the* Province *Meeting.* *In* 1699. *His Viſit to* Ulſter *and ſome part of* Connaught. *At* Rapho *and* Sligo *the Prieſts made ſome Oppoſition. He ſettles a Meeting at* H. Hamilton's, *and joyns with Friends in their* Provincial *Viſit.*

A Selfiſh Spirit teſtified againſt.

AT our following *National* Meeting at *Dublin* in the Third Month, 1698. ſeveral Teſtimonies were born in Publick, againſt that *Worldly, Earthly Spirit*, by approved Brethren both of *England* and this Nation, in the Demonſtration of the Spirit and Power of God, which was glorious amongſt us there, as

as at other Meetings upon Truth's Service. So returning home after the Service was over, I kept to Meetings about us, and was at our next *Province* Meeting at *Caſtledermot*, where the Lords ſweet comfortable Preſence was with us, and Matters relating to *Church-Order* and *Diſcipline* were cloſely proceeded on with Unity and Love, to the great Satisfaction of Faithful concern'd Friends, when the Service of this Meeting was over, which laſted part of Three days, I return'd home in the company of Friends, and kept to Meetings about us, and to the Service of them as uſual. 1698.

Province *Meeting at* Caſtledermot.

In the Sixth Month, 1698. I travel'd into the *North*, accompanied with ſome Friends, and was at the *Province* Meeting at *Lurgan*, which held part of Three days in Truth's Service, and the Lord's Power was mightily manifeſted amongſt us to our great Comfort, then I with ſome Friends travel'd together, and viſited moſt Meetings in that part of *Ulſter*, then came up the Country to *Dublin*, and had Three Meetings there: So to the County of *Wicklow* (accompanied with ſeveral Friends from *Dublin*) and had Two Meetings in that County, and one in the County of *Wexford*, ſo came to *Leinſter* Province Meeting at *Caſtledermot*, which held part of Three days, and a great Appearance of Friends, where the heavenly glorious Preſence of the Lord was amongſt us, and things relating to *Church-Government* cloſely diſcours'd of, for the Honour of God, and Good of his People, *the World and Things of it in particular were under our Conſideration*, as they had been often before, *viz.* the *Riches*, *Height*, *Finery* and *Delight thereof*, *which*

W. E. *&c. viſits Friends in the* North.

Meetings at Dublin.

Wicklow.

Wexford.

Province *Meeting at* Caſtledermot.

Height of Mind &c. hindreth Truth's Proſperity.

1698. *which too much prevail'd to the damage of many, and hindrance of Truth's Proſperity, as alſo to the Grief and wounding of the Hearts of true, ſincere, Self-denying Friends, who loved the Truth more than all.*

After much Diſcourſe how to ſtop the Stream thereof, that it might not prevail over our Society, it appear'd difficult to accompliſh, and the way intricate, how to deal with ſuch, *to bring them into the Bounds of Chriſtian Moderation, to uſe the Creatures in their proper Places and Services, for which they were created and given of God to Men*; (*and avoid Covetouſneſs*) ſo the Way not opening with clearneſs to proceed, I deſir'd Friends to adjourn the Meeting, which was done, and the Friends of the ſaid Meeting met together again with many ancient concerned Women. I deſired *we might be ſtill and wait on the Lord, that he might open our Hearts, and ſhew us how to proceed in this weighty Matter.* Accordingly Friends were all ſtill and quiet, and the Lord fill'd our Hearts with his holy Spirit and ancient Goodneſs; ſo that the Meeting was cover'd with the Glory of the Lord, that ſhined amongſt us, then *a Way open'd in his divine Light, how to proceed in the preſent Affair, and Things were offer'd to the Meeting in that Matter, which anſwer'd the Witneſs of God in all their Hearts, ſo that there was an Agreement to obſerve the ſame, and many Teſtimonies born to Truth's Limits, and againſt the covetous Worldly Spirit.* So Friends parted in much Gladneſs and with great Satisfaction.

The Lord is to be waited upon for Counſel in weighty Matters.

When the Service of the Meeting was over, I went home the next day with my Wife, keeping to our Meetings as uſually until the Ninth Month, and then rode

rode to *Edenderry*, and was at Friends Meeting there, and from thence to *Dublin*, in company with many Friends going to our *Half-Years* Meeting, which held Three days in the *Worſhip of God* and *Church-Affairs*; divers Friends were there from ſeveral Parts of the Nation, and Things carried on in Quierneſs, though there was an oppoſite Spirit to Truth's Teſtimony, that did appear, yet the Lord's Power, which was with us, was over it, and Friends kept in the Wiſdom of God. When the Service of that Meeting was over, I took my Journey homeward in the company of ſeveral Friends. 1698. *Ninth Month* Half-Years *Meeting at* Dublin.

Now cold Winter Weather being come, and I not able to endure Hardſhip, to travel in Truth's Service as formerly, being ancient, I kept to Meetings as they fell in courſe; our *Province* Meeting for *Leinſter* being at the *Moat*, I went thither in company of ſeveral Friends, and we had a comfortable Meeting, ſeveral Friends in the Miniſtry from *England* were there, and had a time to clear themſelves in their Service, whereby Friends and Others were edified, when the Service of the Meeting was over, I went home again in the company of many Friends, and ſome time after, finding my Body able to ride ſhort Journeys, and having clearneſs in my Spirit, I went to *Birr*, to viſit Friends, and had a good freſh Meeting there. Province *Meeting for* Leinſter *at the* Moat. *A good Meeting at* Birr.

The Week following I went to the *Moat*, accompanied with *John Pim* and *Gerſhon Boat*, and was at their Meeting on Firſt-Day, which was full, and the Lord's good Preſence with us, Things relating to Truth's Teſtimony were largely open'd in the Demon- Moat.

1699. ſtration of the Spirit and Power of Chriſt, Friends were well refreſh'd in the Lord, and one in another; ſo I took leave of Friends there, and came home.

Now not being able to indure Hardſhip in Travel, I ſtaid about home, keeping to our uſual Meetings, as they fell in courſe until the Third Month. Then I rode to *Dublin* to our *National* Half-Years Meeting, which held part of Four days, and a great Appearance of Friends from ſeveral Parts, and the heavenly glorious Preſence and Power of the Lord Jeſus with us, both in Meetings for divine Worſhip, and thoſe for the Service of Truth in *Church-Affairs*, many things relating thereto were cloſely manag'd in the Wiſdom of God, in great Unity, Peace and Concord, when the Service of that Meeting was over, finding my Strength of Body much decay'd, I return'd home again in the company of Friends.

Third Month National Half-Years *Meeting at* Dublin.

The Week following I rode to *Caſtledermot*, to our *Quarterly* Meeting for the Province of *Leinſter*, which held part of Three days, and the Lord's wonted Goodneſs plentifully with us to our great Comfort, and Satisfaction, and Truth's Affairs cloſely manag'd in much Unity. We parted in a Senſe of the Lord's Goodneſs, and I return'd home in the company of Friends, and attended our Meetings as uſual, until the Sixth Month, then finding my Health and Strength increaſe, I went a Journey towards the *North*, and took *New-Garden* and *Dublin* Meetings in my way, and the Lord's Power mightily accompanied his Teſtimony. *George Rooke* went with me from *Dublin* to the *North*, and in Two days we came to *Lurgan*.

Quarterly *Meeting at* Caſtledermot.

New-Garden. Dublin.

W. E. *and* G. R. *go into the* North *together.*

Lurgan.

Next

Next day to the *Quarterly* Meeting near *Ballinderry*, which continued part of Three days, for the *Worſhip of God* and *Church-Affairs*. When the Service of the Meeting was over, we went to *Lurgan* Meeting, and then to *Ballyhagan* Meeting, and ſo to the Meeting beyond *Charlemount*, and *Toberhead* Meeting near *Salter's Town*, where many Friends met us, alſo many other People came, and a heavenly Meeting it was, then we went to *Grange*, thence to *Colerain*, and ſo to *Dunclaudy* Meeting, in all which Meetings with Friends, the mighty Power of the Lord did accompany us in his Word and Teſtimony, to the *Comfort and Confirmation of Faithful Friends, and placing of Judgment on the Unfaithful*. Now having ſo far gone through Friends Meetings, we entred on the Mountains in the County of *Londonderry*, and had a Meeting at *Dungivin* on a Firſt-day, to which came many People, ſeveral Perſons of Account, and all ſeem'd to be well ſatisfied with what was declared in the Authority of the Lord's Spirit and Power, which reach'd his Witneſs in their Hearts. 1699. Ballyhagan. Charlemount. Toberhead. Grange. Colerain. Dunclaudy. Dungivin.

Then leaving *Londonderry* about Two Miles on the Right Hand, we came to *Rapho*, in the County of *Dunnegal*, the Biſhop's Place, where we lodg'd at an *Inn*, and endeavour'd to get a Meeting there; but none durſt let us have a Houſe to meet in, for fear of the Biſhop, though ſeveral would fain have had a Meeting to hear us, ſo the next Morning we appointed a Meeting in the Market-Place, to begin at the Ninth Hour, and went there accordingly, where ſeveral came, and while my Fellow-Labourer was declaring Truth to Rapho. *A Meeting in the Market Place.*

1699. the People, Two Prieſts came with a Conſtable, and laid hands on him, ſaying, *he was the King's Priſoner, and muſt go with him*, the Prieſt brawl'd and rag'd; then I ſtood up by the *Market-Croſs*, and deſired them *to be civil and quiet, and hear what we had to ſay, then if any Magiſtrate had any Thing to queſtion us of, we would go to him*; but the Prieſt rag'd and was ſo full of Wrath, that he trembled, they would know, *What we were, whence we came, and why we came there*? I ask'd, *If they were Magiſtrates?* And they ſaid, *No.* Then I told them, *We were the Kings Subjects, and Inhabiters in the Nation as well as they*, and told the Prieſt that trembled, *He was full of Wrath, and not worthy ſpeaking to, unleſs he would diſcourſe ſoberly; but for the Peoples ſake and for their Information, who had heard various Reports concerning us, and our Principles, I would give them an Account both what we were, whence we came, why we came there, and what Faith and Principles we held*; ſo gave an Account of things until I was clear, which the Prieſts could not indure, ſo went away, for the Authority of Truth was over them; ſo we kept the Meeting, until we were clear in our Spirits, and then went to our Lodging, where having a large Room, and an Entry adjoyning, I told our Landlady (being a Widow) we intended to have a Meeting, and ſhe gave Conſent; So we gave Notice to have it at the Fifth Hour that Evening, and a full, powerful, heavenly Meeting we had, many People of Account were there, and the powerful Teſtimony of the *Word of Life* went over them all.

A Conſtable apprehendeth G.R.

The Prieſt rag'd againſt Friends.

W. E. informeth the People of Friends Principles, and of their Meſſage to them, &c.

Rapho a large Meeting at the Inn.

The

1699.

The next day we had a Meeting Two Miles from thence, to which ſeveral came, and deſired to have another Meeting; but we could not ſtay then, having before appointed a Meeting at *Litherkenny*, to begin at the Firſt hour that Afternoon, where ſome convinced People, ſcatter'd in that Country, met us, they having Notice of our Coming, and we had a good open Meeting in the *Under-Sheriff's* Barn, who kept the chief *Inn* in that Town, we lodged there that Night, the next Morning it was with me to have another Meeting, which accordingly we had, and it was a comfortable confirming Meeting.

A Meeting Two Miles diſtant. Two at Litherkenny.

We adviſed thoſe few convinc'd People in that Quarter, to meet together at *Hugh Hamilton*'s houſe, to wait on the Lord, which they aſſented to; ſo being clear of our Service in thoſe Parts, *William Whiteſide*, *Jacob Marſhal*, and *Bartholomew Garnet*, who had been with us at divers Meetings, and helpful to us in that rough Country, return'd home, but I with my Companions *George Rooke*, *Abel Strettell*, *Richard Guy*, and *Henry Ridgway* took our Journey towards *Connaught*, and in a little more than Two days Travel came to *Sligo*, upon a Seventh day of the Week. And the High-Sheriff of the County, and a Juſtice of the Peace living in the Town, we acquainted them, as alſo the Provoſt of the Town, that we intended to have a Meeting there next day, they were very civil, and granted us the *Market-Houſe* to meet in, there was a great Concourſe of People, and the Things of Gods Kingdom largely declar'd in the Demonſtration of the Spirit and Power of Chriſt, the next day we had a Meeting at *Killoony*, Six Miles from

A Meeting in the Market-houſe *at* Sligo.

A Meeting at Killoony.

1699. from thence; but the Prieſt of the Pariſh was angry and got a Warrant from a Juſtice of the Peace *to break up our Meeting, and to ſet us in the Stocks for an Hour*, the Conſtable came to execute it, but the Lord's Power prevented them, and therein we kept our Meeting, tho' the Prieſt was in the next Room, and after the Meeting he was moderate.

The Prieſt afterwards moderated.

Then we went back to *Sligo*, having appointed another Meeting there, to be on the day following, a Merchant in the Town having a large empty Houſe, was ſo kind and friendly, as to let us meet therein; where we had an heavenly, glorious Meeting, for Chriſt's Teſtimony ſunk into many of their Spirits. There were ſeveral eminent People at it, one Juſtice of the Peace, and Two Juſtices Wives, ſome came to us after the Meeting, and expreſs'd their Satisfaction, when the Meeting was over, we rode to *Killoony*, and lodg'd there that Night, the next day being very Stormy we came to *Carrickdrumroosk*, and at our *Inn*, where we lodg'd, there being a good convenient Room for a Meeting, I ask'd the Woman of the Houſe, *If we might have a Meeting there that Evening?* ſhe gave Liberty, and Notice was given for a Meeting to begin at the Fifth Hour, many came to it, and it was a powerful, opening Meeting, the People ſeem'd to be well ſatisfied, and worthy of the Opportunity.

A powerful Meeting at Killoony.

The next day we travel'd hard to get to *Longford* in time, to get a Meeting there; but we found the Peoples Hearts ſhut up, therefore had not one, but we lodged there that Night, and then came to the *Moat* to our *Province* Meeting, being the Twenty Third

Province *Meeting at the* Moat.

Third day of the Seventh Month, 1699. where we met with many Friends, Brethren and Elders, they being upon the Service of visiting Friends in the Province, and I being one appointed by the Meeting to joyn in that Service; we concluded to meet in *Dublin* the Tenth day of the following Eight Month. So I return'd home with Friends, having had my Health and Strength very well, to perform my Service for the Lord in the foregoing Journey; and the Lord's blessed Power was mighty with us, that went over all, Everlasting Praise to his great and glorious Name! *Amen.* 1699.

Then according to Agreement I went to *Dublin*, to joyn visiting Friends in that Service, as I went, my Horse threw me and I was sore bruis'd, but *John Pim*, and my Son-in-law *William Fayle* being with me, help'd me up, and staid me with their Hands, until I recover'd Strength to sit on Horse-back, I rode in great pain to *Dublin*, yet joyn'd there with the rest of Friends appointed for the Service aforesaid, where *We made full Enquiry of Men and Women Friends, and such in general, as frequented our Religious Meetings, how they walk'd in the Truth in their Places and Stations according to* Gospel-Order, *that their Lights might shine before Men in a good and Righteous Conversation, to the Glory of God, who had called and gather'd us to be a People*, we had several Meetings on the like Account in that City, and spent Three days in such Service to good Purpose, the Lord's Power and heavenly Presence being with us, which crown'd our Labours, and made them acceptable.

W. E. *went to* Dublin, *in order to proceed on a Religious Visit of Friends.*

Several Meetings in Dublin *on that account.*

So

1699. So when clear, we went from thence in Peace and Comfort of the Lords good Spirit, and that day came to *Wicklow* Twenty Four Miles, but I rode in great pain of the Hurt I got by the Fall off my Horſe, yet the Lord's Goodneſs help'd me through. We had Three Meetings with Friends in that County, upon the like Enquiry as at *Dublin*; then we went to the County of *Wexford*, and had Two Meetings with Friends there on the like Account; then to the County of *Catherlough*, and had Two Meetings with Friends upon the ſame Occaſion, in all which Meetings we had good Satisfaction in our Labours of Love for the Honour of God, and Good of one another. Now our Service being over in this Viſit, we return'd home, and the Week following the *Quarterly* Province-Meeting for *Leinſter* being appointed at *Catherlough*, ſo I rode thither, where was a very great Appearance of Friends from ſeveral Parts, and a great Concourſe of other People; the Meeting held part of Three days for the *Worſhip of God* and *Church-Affairs*, it was a powerful, heavenly Meeting, the Lord's Power was over all, and his Witneſs was reach'd in many Hearts to their great Satisfaction and Comfort.

Wicklow.

Wexford.

Catherlough.

Quarterly *Province Meeting at* Catherlough.

Here we made our Return to the Mens Meeting of our Service in the Viſit before-mention'd, which ſeem'd to be Satisfactory. After this Meeting ended, I return'd home, and kept to our uſual Meetings, alſo viſited Friends at *Mountrath*, and went to the Burial of *Elizabeth Smith* near *Edenderry*, having good Service at the *Grave-Yard* in the Teſtimony of Truth, many Friends and others being there, after which I tarried the Meeting of Friends at *Edenderry* and then came

Mountrath. *Burial of* Elizabeth Smith *near* Edenderry. *A Meeting there*

came to *Ballynolert*, and ſtaid one Meeting there, ſo came with *Robert Hoope* and *John Barcroft* to our Meeting at *Mountmelick*, and ſome time after went to the *Moat*, where we had ſeveral Meetings, and the Lord's Power and Goodneſs was with us, in which we were well refreſh'd together: So return'd home, and kept to our Meetings as they came in courſe, until the latter end of the Second Month, 1700.

1700.

Ballynolert. Mountmelick. *Several Meetings at the* Moat.

SECT. XIX.

In 1700. *He viſits* Munſter, *where he was much afflicted in Body. After his Recovery and Return, He,* G. R. *and* J. F. *went towards* Connaught. *At* Ayres-Court *all Three were put in Stocks. At* Abby-Boyl *they had a good Meeting in the Streets,* &c. *They write to the Biſhop of* Clougher, *and return thro' ſeveral Meetings in* Ulſter *and* Leinſter.

AT which time, I went towards *Munſter* to viſit Friends, and was at a Meeting at *Mountrath*, one at *Knockballymagher*, and ſo went to *Limerick*, accompanied with Friends, and ſtaid there Three Meetings, we were well refreſh'd in the Lord, and one in another, then rode to *Charlevil*, and ſtaid one

Mountrath. Knockballymagher. Limerick. Charlevil.

1700. Meeting, from thence to *Cork*, and were there with
Cork. Friends at ſeveral Meetings, it being the Time of their *Provincial* Meeting, the Lord's heavenly Preſence was with us, here I was taken with a great Pain in my right Side; yet the Lord's Power enabled me to anſwer the Service of that Meeting; when it was over we parted in the ſweet Love of God, and Comfort of his holy Spirit.

Clougheen. I rode in much Pain that day (accompanied with ſeveral Friends) to *Clougheen* Twenty two Miles, where I tarried that Night, and *John Pim* with me,

A Meeting at John Fennel's. the next Morning we got to *John Fennell's*, and had a Meeting with Friends to worſhip God, whoſe Goodneſs was with us; the next day, being accompanied with ſeveral Friends, I rode to *Thurles* about

Thurles. Fourteen Miles in great Pain, my Diſtemper increaſing, and on the day following with much Difficulty got to *James Hutchinſon's*, not being able to go any further, there I lay under great Affliction, which in-

W. E. much afflicted with Bodily Pain. creas'd with a violent Pain, and grievous Soreneſs over my Body, yet nothing to be ſeen outwardly.

Thomas Pierce of *Limerick* came with me from *Cork*, on purpoſe to help me, and adminiſtred what he thought was proper for my Diſtemper, to give me Eaſe, my Wife came and ſtaid with me, alſo ſome of my Children, and ſeveral Friends came to ſee me; in about the ſpace of Seventeen days, finding ſome Eaſe, I was deſirous to go home if poſſible,

Being eaſier returns home. and through the Lord's Mercy, rode thither in Two days, being Fourteen Miles. Now, the *National* Half-Years Meeting being at hand (but about a Week

to

to it) and I, having ſome Service before me at that Meeting, was deſirous to be there to perform it, altho' the Diſtemper and Soreneſs remain'd much upon me, yet I was willing to truſt the Lord, who had often help'd me through great Weakneſs, to perform many weighty Services for his *Honour*, the Promotion of his *Truth*, and Good of his *People*. 1700.

So I took my Journey to *Dublin*, in company of ſeveral Friends, and in Two days got thither, being Thirty Four Miles, where the Lord by his Power ſtrengthned and enabled me, to perform my Service in the Meeting at that Seaſon; there was a very great Appearance of Friends from ſeveral Parts of the Nation, and we had divers good Opportunities, the Lord's Power through his Spirit open'd deep Myſteries to us, both in *Doctrine* and *Diſcipline*, to our great Benefit and Comfort. When the Service of that Meeting was over, I took horſe at *Roger Robert*'s, thither many Friends and Brethren came where we parted after Supplication to the Lord, whoſe Love and Life flow'd in us; in Two days time I came home to my Houſe, the Lord's Name be praiſed for evermore.

Soon after goeth to the Half-Years *Meeting at* Dublin.

Now, finding my Body unable to endure long Journeys, I kept to the Service of Meetings near home, as they fell in courſe, and about the Beginning of the Sixth Month, 1700. I went with *George Rooke* to a Meeting at *Ayres-Court* in *Connaught*, where few or none had been before, and another at *Ballyboy*, where many People came, and heavenly things were largely open'd in the Teſtimony of Truth, which reach'd God's Witneſs, in the Hearers, who ſignified

W. E. *and* G. R. *had a* Meeting *at* Airs. Court *in* Connaught. Ballyboy.

1700. nified their Satisfaction with what was declar'd in the Demonſtration of the Lord's Spirit and Power. We likewiſe had a ſweet comfortable Meeting with Friends at *Birr*, and ſo return'd home.

Birr.

Now, finding my Body of Ability to travel, I found ſome Openneſs in my Heart to go in Truth's Service again into *Connaught*, and ſome other Places, that wanted viſiting with Faithful Labourers: So on the Sixteenth day of the Sixth Month, 1700. I took my Journey, accompanied with *George Rooke* and ſeveral other Friends, and we had a Meeting at *Ballyboy*, and another at *John Aſhton's* Houſe, where none had been before, many Profeſſors came to that Meeting, and ſeem'd to be well ſatisfied with what they heard.

Ballyboy.

Then we went to *Ayres-Court* in *Connaught*, where ſeveral Friends came, and being ſet down, to wait upon the Lord, in a Barn that we had obtain'd to meet in that day; Coll. *Ayres*, who was Owner of that Place, came with a Lawyer and ſome others, together with a Conſtable and Wardens, who in a violent manner puſh'd and haled us out of our peaceable Meeting, and drove us into the Street, then commanded the Conſtable to put me in the *Stocks*, and he did ſo, which was a Grief to the People, ſome of whom wept, to ſee an ancient Man ſet in the *Stocks* for worſhipping GOD, having never ſeen the like before; then many People being gather'd about the *Stocks* with ſeveral Friends, *George Rooke* ſpoke a few Words by way of Exhortation; wherefore Coll. *Ayres* commanded the Conſtable to ſet him in the *Stocks*, which he readily did,

W. E. G. R. *and* J. F. *put into the Stocks at* Ayres-Court.

afterward

afterward *Jacob Fuller* for the like, was alſo ſet in *Stocks* with us, where we ſat together in ſweet Peace and Comfort of the Lords holy Spirit. 1700.

After ſome time of ſitting therein, the People being troubled for us, the Conſtable open'd the *Stocks*, and bade me *take out my Leg*, I told him, *I did not put it in*, ſo he held the *Stocks* open with one Hand, and took my Leg out with the other; my Companions were alſo ſet at Liberty, and the Lord's mighty Power was with us, which *ſprung in my Heart as a Fountain, wherein I publiſh'd the mighty day of the Lord, warning all to repent, alſo declared the Goſpel of Peace and glad Tidings in the Openings of Life, through the Lords Spirit*, and we had a brave heavenly Meeting, Truth's Teſtimony was over the Heads of our Oppoſers, and Friends ſweetly refreſh'd: So parting with Joy in an heavenly Dominion, I with my Companions rode that Night to *Ballinaſloe*, and ſome went farther, next day we came up to the reſt of our Company, and rode to *Carrickdrumroosk* Thirty Five Miles, and on the day following had a Meeting at the *Inn*, where we lodged, to which ſeveral ſober People came, and ſeem'd to be well ſatisfied with what they heard.

Afterwards ſet at Liberty and had a good Meeting.

Ballinaſloe.

Carrickdrumroosk.

Then we went to *Abby-boyle*, and lodg'd at the *Burgo-Maſter's* Houſe, who let us have his Stable to meet in, at the Eighth Hour in the Morning, ſo Notice thereof being given, the People generally were willing to come to the Meeting, and in order thereto were gathering; but Prieſt *Cope*, being Dean there, obſtructed what he could, and ſet a rude Company of Boys to

Abby-boyle.

Dean Cope *obſtructeth a Meeting there.*

1697. to make a great Noiſe, and a Man to play the fool. But I went into the Street near the *Dean's* Houſe, and Friends came after me, where in the Lords Power *I ſounded forth the Great Day of the Lords coming, the Dread whereof ſilenc'd the Rabble, the Man alſo who plaid the fool fled*, then the People gathering in the Streets, others looking out at their Chamber Windows, *I preach'd Repentance, and open'd the way of Life and Salvation to them.* The *Dean* being within the hearing of what I thus declar'd in the Lords Power, *I challeng'd him to come forth before the People, to prove his Practice agreeable with Chriſtianity, and to diſprove ours, if he could*, but he would not appear. So when I was clear, *George Rooke* prayed to the Lord in the Street, and we had a good Meeting, being held and concluded in Truth's Authority, which was over all, and the People were loving.

The Day of the Lord's coming ſounded forth.

W. E. preach'd Repentance &c. to the People

After a good Meeting held in the Street, the People appear loving.

Then I call'd for the Man, whom the *Dean* had ſent to play the fool, and he coming to me, I admoniſh'd him, he ſeem'd to be ſorry for what he had done, ſaying, *he believ'd, I was a good Man, and if he had known as much before, as he did then, he would not have done ſo for Five Shillings.* And after our Service here was over, we took horſe and rode that day to *Sligo* Twenty Miles, where the *High Sheriff* and Magiſtrates were very civil and kind, and ſaid *That any Thing they could ſerve us in, ſhould not be wanting*; they freely granted us the *Seſſion-houſe* to meet in, and let us have the Key of the Door, we had Three Meetings therein, and the Lord's Preſence and Power was gloriouſly with us, which crown'd our Service, and bowed

At Sligo the Magiſtrates kind to Friends.

Three Meetings there in the Seſſion-Houſe.

bowed the Spirits of many, *one Justice of the Peace sat with us the first Meeting, that we might have no Disturbance*, we abode at that Town Three Nights, and being clear of our Service there, rode to *Balleek*, where several desir'd a Meeting; the Owner of the Place, then living there, came to us and offer'd *his Assistance in any thing he could serve us*; but other Service being before us, hindred us from staying a Meeting there at that time. 1706. Balleek.

Afterwards we came to *Petticoe*, and found Freedom in our Spirits to have a Meeting at the *Inn*, where we lodg'd, so sent abroad to give notice of it, and in about Three Hour's time there was a brave Gathering of Sober, Deserving People; it was a powerful Meeting, and they parted friendly. The next day we rode to *Augher* Twenty Five Miles, being bad way over Mountains, and also a sore Rain and Storm in our Faces; so that both we and our Horses were much foil'd, but through the Mercy of God, we all got there well; and the next day had a Meeting, the People were civil and quiet. Petticoe. *A good Meeting there in the Inn.* Augher. *A Meeting there.*

The Bishop of the Diocess lived about a Mile from that place, but was not at home, so could not invite him to our Meeting, but sent him Three little Books inclos'd in a Letter, a Copy whereof follows, *viz.*

For the Bishop of *Clougher*.

FRIEND,

HERE *are a Few of the true* Christian Church *of Reform'd Protestants, We are upon a Visit of our* Christian *Friends and People, according to* Christian *Duty* *A Letter to the Bishop of* Clougher.

1700. *Duty, which our* Saviour *and his* Apoſtles *taught, and practis'd for our Example to follow, and becauſe of other Service on this Account, our Time would not well admit to give thee a Viſit at this time; yet thou being a* Ruling-Man *in* Church-Affairs, *we did not forget thee, but as a Token of our* Friendſhip, *have ſent thee here incloſed* Three little Books, *which may be for thy Profit, if rightly applyed; which is all at preſent from thy* Chriſtian Friends,

William Edmundſon.
George Rooke.
Roger Roberts.
Thomas Winſloe.

DAUGHER, *the* 27th. *of the Sixth Month*, 1700.

After this Meeting, we rode to *John Whiteſide's* near *Charlemount*, Fifteen Miles, and the next day had a heavenly Meeting with Friends at their Meeting-Houſe, and on the day following went to *Toberhead* Twenty Miles, the next day being Firſt-day of the Week, we had a Meeting with Friends at *Thomas Gregg's* houſe, many Friends met us there, (from *Grange* and *Dunclaudy*) then we went to *Colerain*, and had a Meeting there, and ſeveral Friends came out of the Country to it; from thence we rode to *Grange*, and had a Meeting there with Friends, and another at *Antrim*.

Charlemount.
Toberhead.
Colerain.
Grange.
Antrim.

Then we went to *Richard Boyes's* houſe, accompanied with many Friends, where we ſtaid the *Province* Meeting, which held Two days, and a great

Ulſter *Province Meeting.*

Appearance

Appearance of Friends there was, and the mighty Power of the Lord was with us; when the Service of that Meeting was over, we rode to *Lurgan*, and had a Meeting there, and another at *Ballyhagan*, then rode to Friends near *Ballyhayes* Thirty two Miles. When we had gone through these Meetings, we rode to the County of *Longford* to get Meetings, and spread Truth in those Places, so had a Meeting at *Granard*, where none had been before, and many came to it, which was a powerful Meeting, and many were reach'd with Truth's Testimony, and desirous to have more such Meetings. 1700. Lurgan. Ballyhagan. Ballyhayes. *County of* Longford. *At* Granard *a powerful Meeting.*

Thence we went to *Ballinalee*, and had a Meeting about a Mile from thence, several Professors came to it, and the *Mystery of Faith* was largely opened to them. After that we had another Meeting at a place call'd *Tristiny*, where several Friends met us from the *Moat* and *Mountmelick*, some noted Persons and others came to that Meeting, and the Everlasting Gospel was largely preach'd to them in the Demonstration of the Spirit and Power of the Lord. Ballinalee. Tristiny.

After this Meeting, we rode to *Lismoiney* to *Isaac Fuller*'s, and there parted in the sweet Peace and Unity of the Lord's blessed Spirit, that accompanied us in our Travel and Service, and was *Mouth* and *Wisdom* to us in every place where we came, so that Gainsayers could not oppose, and many confessed to the Truth of the Testimony we bore for God, and his dear Son our Lord Jesus Christ, everlasting Praise to his Great Name, *Amen*. Lismoiney.

Then *George Rooke* and *Roger Roberts* went home to *Dublin*, *Thomas Winsloe* to *Birr*, and I to my own

1700. house, accompanied with *Joshua Beale* and *Richard Guy*, the Eighteenth day of the Seventh Month, 1700.

Quarterly *Meeting at* Catherlough.

In a short time after, our *Provincial* Quarterly Meeting was at *Catherlough*, and my Mind was inclin'd to be there, so I went in Faith of the Lord's Power, tho' in much pain, and the Lord help'd me, so that I perform'd that Journey. When the Service of the Meeting was over, I return'd home in the Company of several Friends: Soon after that *George Rooke* came from *Dublin*, to our *Monthly* Meeting of *Mountmelick*, after which we travel'd together in the *Kings-County* and County of *Tipperary*, visiting some Meetings; so went to *Clonmel* to the *Province* Meeting for *Munster*, which held Two days for the *Worship of God* and *Church Discipline*.

Kings-County *and County of* Tipperary.

Munster *Province Meeting at* Clonmel.

When the Service of that Meeting was over, we rode towards *Dublin* in company of several Friends of *Munster*, and in Three days got there, the next day the *National Half-Years* Meeting began, and many Friends from several Parts of the Nation came to it, which held Four days in *Doctrine* and *Church Discipline*, and there I met with some Exercise; but the Lord's Power carried me through it, as at other times; and we had a good heavenly Meeting, and when over, parted in the Love of God and Comfort of His Blessed Spirit; so I return'd home in the company of several Friends.

National Half-Years *Meeting at* Dublin.

About Eight or Ten days after, I was drawn in Spirit to go again to *Dublin*, which accordingly I did, accompanied with my Son *Tryal*, and my Son-in-Law *William Fayle*, where I found Service for Truth's Testimony,

W.E. *goeth again to* Dublin.

Teſtimony, that requir'd my being there at that time. 1701.
Senſible, honeſt-hearted Friends were glad of my coming, I ſtaid Four Meetings in *Dublin*, and the Lord's Power in his Teſtimony was over oppoſite Spirits. *One* John Beck, *who had profeſs'd Truth, and was gone from Friends for a Wife, together with his ſaid Wife, both then appearing in our publick Meeting for the* Worſhip of God, *in a bitter and envious Spirit, with railing Accuſations againſt Friends, were publickly detected, and their Folly manifeſted, and Friends were refreſh'd and comforted.* So being clear, I return'd homewards with my ſaid Two Sons, and ſome other Friends. John Beck *an Apoſtate.*

That day came to my Son-in-law *William Fayle*'s, and next day to *Ballynolert*, where I ſtaid a Meeting with Friends, then came home and kept to our own Meetings, as they came in courſe, it being Winter-Seaſon, and old Age weak'ning my Ability. In the Twelfth Month our *Province* Meeting falling in courſe to be at the *Moat*, I rode thither in the company of ſeveral Friends, the Meeting held part of Two days, it was an heavenly, comfortable Meeting, Friends were ſweetly refreſh'd, and parted in the Senſe of God's Love upon their Hearts and Spirits. Ballynolert. Leinſter *Province Meeting at the* Moat.

Then I came home in the company of ſeveral Friends, and kept to Meetings near hand, as they came in courſe, being not well that Winter; yet felt a Concern upon my Spirit to viſit ſome Places in the North of *England*, ſo on the Sixth day of the Third Month following in the Year, 1701. I went from my Houſe, tho' not in health, and in Two days came to *Dublin* very weary; next day

1701. Half-Years *Meeting at* Dublin. the Service of our *National* Meeting begun, and a great Appearance of Elders and Friends from ſeveral Parts of the Nation, and the Lord's mighty Power was with us, to our great Comfort and Satisfaction, which made me eaſie over my Illneſs. The Service of this Meeting laſted part of Six days.

SECT. XX.

In 1701. *He viſits the* North *of* England, *in about Two Months Time returns, and writes to* R. T. *an excellent diſſwaſive Letter againſt the too eager Purſuit after the* **Gain, Pleaſure,** *and* **Great Things** *of this Life.*

FInding my ſelf ſtronger and better in health, through the Lord's Power which heal'd me, I laid my Intention of going for *England* before the Elders and Brethren, who gave their free Conſent, *George Rooke*, *Thomas Pearce*, and *Jacob Fuller* accompanied me for *England*, intending to go to *London* to the *Yearly-Meeting*, ſo we took Shipping at *Dublin*, on the Sixteenth day of the Month aforeſaid, and many Friends accompanied us to the Water-ſide, where we parted in a ſweet tender Frame, and Comfort of God's Love. We had an eaſie ſmooth Paſſage, and in about Thirty Two Hours landed at *Neſſon*, from

W. E. *goeth for* England, *&c.*

from thence we rode to *Cheſter*, and being at Friends Meeting there, I felt ſomething of Oppoſition, which after the Meeting, appear'd in a high-floating Spirit of one, who could not bear Reproof, and who afterwards for Diſorders was deny'd by Friends. 1701. *A Meeting at* Cheſter.

From thence we rode to *John Merrick's*, it was a very wet day, and I got a great Cold, from thence we went to *Middlewich* in *Cheſhire*, to Friends Meeting there, it being Firſt-day of the Week and Eighteenth of the Third Month aforeſaid, in the latter end of the Meeting I was ſeiz'd with great Illneſs, and Pain over my Body, ſo was forc'd to ſtay at the Houſe of our Friend *William Handcock* Five days, where they were very kind and tender to me. Here by a mutual Conſent *George Rooke* and *Jacob Fuller* went on their Journey towards *London*, to the *Yearly* Meeting, and *Thomas Pearce* ſtaid; I was not able to travel with them, and beſides was ſtopt in my Spirit from going to *London*. When I was able, I went *Northwards*, as the way moſt clearly open'd to me, accompanied with *Thomas Pearce*, we came to *Penketh* in *Lancaſhire*, and were at Friends Meeting there on Firſt-day, where the Lord enabled me to open many Myſteries of Chriſt's Kingdom and Government, in the Demonſtration of the Spirit and Power of God, who gave me Strength over my Weakneſs, and we were well refreſh'd in the Lord, and one in another, alſo many Friends came to ſee me, and we were glad of each other. Middlewich. W. E. *is taken ill with pain.* Penketh *in* Lancaſhire.

From thence we went to *John Haydock's*, and ſtaid there Two Nights, where unexpectedly we met with *John Bouſted*, *Robert Atkinſon*, *Peter Fearon*, and ſeveral John Haydock.

1701. tal others, going to the *Yearly* Meeting at *London*, we were glad and comforted to see one another; but they seem'd to be much concern'd and troubled, that they could not have my company to *London*. *Thomas Pearce* and I rode to *Lancaster* and staid there one Night, and had a Meeting with Friends, also visited Friends in Prison in the *Castle* for *not paying Tythes to the Priests*. Next day we rode to *Swarthmore* to see *Margret Fox*, who was then weak in Body.

Lancaster.

Swarthmore.

We abode there Three Nights, and were at their Meeting on First-day, and the Lord's Power was with us to our great Comfort, then we rode to *Kendal*, and several Friends of *Swarthmore* went with us, the next day we rode to *Camsgill*, and staid at *Thomas Cams* Three Nights, and were with them at their Meeting, from thence we went to *Kendal*, to the *Monthly* Meeting of Men and Women, for Business in *Church Affairs*, and many things were largely open'd to them on that account, which seem'd to be great Satisfaction and Comfort to many.

Camsgill.

Monthly *Meeting at* Kendal.

Then we rode home with *John Bleakling*, and next Morning into *Rissindale*, accompanied with many Friends, where we had a large Meeting out of Doors, many came to it both Friends and Others from several Places, being on a First-day of the Week, and the Lord mightily strength'ned me, to declare the *Word of Life*, which reach'd many Hearts; then we rode back to *Sedgber* General Meeting, where many Friends came, both of *Yorkshire*, *Lancashire*, and *Westmorland*, and a powerful, heavenly Meeting it was, many Hearts were tender'd, and weighty things in the

Rissindale.

Sedgber *General Meeting.*

the Lords Power were open'd, relating both to *Doctrine* and *Gospel-Order*; the Lord having strengthned and heal'd me of my Illness, so from thence we went to *Kirby-Stephen*, where I met with *Lancelot Lancaster* my old Acquaintance of *Little-Musgrove*, the Place where I was born. 1701. Kirby Stephen. Little Musgrove.

I had a desire to have a Meeting there, and ask'd him, *If he could accomodate us with a Place to meet in*, who chearfully replied, *he would do it*, then I rode in company with *Thomas Pearce* to *Little-Musgrove*, where the People shew'd their Gladness to see me, and I gave them Notice of having a Meeting there on the First-day following, there having not been a Meeting there of the People call'd QUAKERS; they seem'd very willing and ready to further the same, so we rode on to *Appleby*, and lodg'd that Night at the Goalers, who kept an *Inn*; Two Friends being Prisoners there for some Priests Demands. The next day we rode to *Strickland-Head*, and had a Meeting there with Friends, here *Anthony Robinson* came to us, newly come from *Ireland*. Appleby. Strickland-Head.

Next day we came to *Little-Musgrove*, where my old Neighbour *Lancelot Lancaster*, his Wife and Children receiv'd us with great Expression of Love and Kindness; we lodged there that Night, and the next day had a great Meeting in a large Barn, many came to it from several Towns and Places thereabout, and the *Doctrine of Christ's Kingdom* was largely and powerfully declar'd, the People seem'd to be well satisfied, and express'd the same after the Meeting, with Words of great Kindness, their Hearts were open for more Meetings, but that Evening we rode Little-Musgrove.

to

1701. to *Blew-graſs* on *Stainmoor*, ſome of my Kinsfolk rode with us, and we lodged at a Kinſwoman's Houſe, who was glad to ſee me, and deſirous to have a Meeting at her Houſe.

Blew-graſs.

Cudderſton in Yorkſhire. The next day I rode to *Cudderſton* in *Yorkſhire*, accompanied with *Thomas Pearce* and *Anthony Robinſon*, and on the day following was at Friends Meeting at

Lartinton. *Lartinton*, where things were open'd in the Teſtimony of Truth for Friends Benefit, and we parted in a Senſe of the great Love of God. After the Meeting

Rayby. we rode to *Rayby*, accompanied with ſeveral Friends, there I lodg'd at *Jane Vickridge*'s Houſe, and ſtaid a Meeting there with Friends, to which ſeveral, that belong'd to other Meetings, came, and we were well refreſh'd in the Lord, and one in another; the next Morning we parted in a ſweet Senſe of the Love of

Durham. God, and that day rode to *Durham*, and lodg'd at an *Inn*.

New-Caſtle. The day following, went to *New-Caſtle*, and next day being the Firſt-day of the Week, we were at Two Meetings there, the Teſtimony of Truth in the Lord's Power, was deliver'd ſuitable to the States, and Conditions of the People, and on the day following rode to *Sunderland*, and ſtaid one Meeting

Sunderland. there with Friends. After the Meeting we rode to

Stockton. *John Hall*'s, and next day he went with us to *Stockton*, and on the day following we had a freſh comfortable Meeting there; next day we rode to *Darlington*, in the company of ſeveral Friends, and the day following, being Firſt-day of the Week, we had Two Meetings with Friends to our mutual Comfort.

The

The next Morning early we took our Journey towards *York*, and *Robert Trueman*, at whose House we lodg'd in *Darlington*, went with us to *York*, and staid the *Quarterly* Meeting there, we came in Two days thither, and on the next Morning the *Quarterly* Meeting begun, it being the Second day of the Fifth Month, 1701. the said Meeting was very large, and held Two days; here we met with *George Rooke* and *Jacob Fuller*, our Fellow-Travelers out of *Ireland*, and were glad of one another. When the Service of this Meeting was over, we rode to *Nesborough*, to wit, *George Rooke*, *Thomas Pearce*, and I, in compa ny of many Friends, there we had a Meeting in the *Talbooth* (or *Market-House*) and many of the Town's People came to it; the Doctrine of *Christ's Kingdom* and *Mystery of Faith* were largely open'd, and things well, so we parted in Peace. 1701. York Quarterly *Meeting*. *A Meeting at* Nesborough *in the* Talbooth.

After this Meeting we rode to *Stubbin*, to *John Dodgens*, and so to *Massam* to Friends Meeting there which was full, it being on a First-day of the Week, the next day we travel'd to *Bainbrig*, *William Clayton* and *John Bins* accompanied us thither, so taking leave return'd home; but we rode on our way to *Haws*, and lodg'd at a Friend's House; the next day we came to *Mallerstang*, and lodg'd at my Cousin *Thomas Cleasby*'s, and on the day following to *Kirby-Stephen*, to a Meeting that we had appointed before, which we kept in a large Barn belonging to the *Inn*, many People came, and the Testimony of Truth was over all, several seem'd to be reach'd, and we were well satisfied in our Labour of Love. Stubbin. Massam. Haws. Mallerstang. Kirby-Stephen.

1701. When this Meeting was over, and People gone, our Company ſtaid that Night at the *Inn*, *viz.* *George Rooke*, *Thomas Pearce*, and my ſelf; the next Morning we rode to *Crosby-Garret*, and that day had a ſatisfactory Meeting there with ſober People in a Barn, belonging to an *Ale-houſe*, and they ſeem'd to be affected, and well ſatisfied with what was declar'd; that day after the Meeting we rode to *Brough*, under *Stainmoor*, and lodging that Night at an *Inn*, we had a Meeting there next day in a Barn, ſeveral People came thither, who heard the Word declar'd, and were quiet, but ſeem'd to be a harder People, than they at *Crosby* the day before.

Crosby-Garret.

Brough.

After this Meeting ended, we rode to *Blew-graſs* on *Stainmoor*, and there had a very throng Meeting, and it being on a Firſt-day of the Week, many came to it; where the *Doctrine of Chriſt's Kingdom*, *Myſtery of Faith*, and *Way of Salvation* was largely open'd to them, and many ſeem'd to be affected with what was declared, and were tender, friendly, and loving. After this Meeting we parted in Peace, Love, and Tenderneſs, ſo rode to *Great-Muſgrove*, in company with ſeveral Friends, having appointed a Meeting there that Afternoon, one *Thomas Waller* having promiſed me his Barn to meet in; but the Prieſt heard of it, and ſent his Wardens to charge him, that he ſhould not let us meet there; ſo we had the Meeting on a *Green* in the middle of the Town, the People came to it, and were very ſober and ſolid, parting lovingly like Friends. Now, being clear of that Quarter, we took leave of Friends there with us, and rode to *Warecap*, and lodg'd at an *Inn*, here *Thomas Pearce* was

Blew-graſs.

Great-Muſgrove.

Warecap.

was taken ill, and we ſtaid ſome part of the next day, but he being willing to remove from thence, we took horſe and rode to *Strickland-Head*, and the next day to *George Bewley*'s. 1701. Strickland-Head.

The day following we went to Friends Meeting near *William Greenup*'s; after the Meeting *Thomas Pearce* and I rode to *Margret Fawcet*'s at *Elkſton*, *William Greenup* accompanied us, and the next day we were at Friends Meeting at *Pardſey-cragg*, and on the day following at Friends Meeting at *Broughton*. Friends had appointed a Meeting for us at *Boulton* on the First-day following. *George Rooke* was gone before to ſee his Relations, and to give notice of the ſaid Meeting, which was large and full, many came to it both Friends and Others, and it was a glorious Meeting, after which *George Rooke* and I went to *Thomas Drury*'s, and the reſt of our Company towards *Cockermouth*. A Meeting near William Greenup's. Elkſton. Pardſey-cragg. Broughton. Boulton.

The next day we went to *Broughton* again, where Friends had appointed a Meeting for as many Friends in the County, as were willing to come, and had a Concern for *Church-Diſcipline* and *Goſpel-Order*, both Men and Women, they being deſirous to have an Opportunity with us before we left the Nation: So Notice was given to Friends Meetings through the County, and many concern'd Friends came, both Men and Women, and the Lords ancient Goodneſs was with us in that Meeting, where many things relating to *Church-Diſcipline* and *Goſpel-Order* were cloſely ſpoken to, and we were comforted together, ſo parted in the Love of God, and Tenderneſs of Spirit. Broughton.

1701. That day after the Meeting we rode to *Whitehaven*, in order to take ſhipping for *Ireland*, and ſeveral Friends went with us thither, the next Morning we ſhipp'd our Horſes, and near the middle of the day we went aboard, and put to Sea, but the Wind being contrary, were near Four Days and Three Nights at Sea, then arrived ſafe at *Dublin* on the Twenty Sixth day of the Fifth Month, 1701. it being the Seventh day of the Week; the next day I ſtaid at *Dublin* Two Meetings, and that Evening ſeveral Friends, who heard of our landing, came to *Dublin* from *Wicklow*, where they had been at the *Province* Meeting.

W. E. and Company ſhip at Whitehaven *for* Ireland

Two Meetings at Dublin.

The next Morning I left *Dublin*, in the company of ſeveral Friends, and that day came home to my houſe, and found things well, Bleſſed be the Lord for his Mercies and Goodneſs. Soon after I with my Wife went to ſee our Relations at *Ballynolert*, in the County of *Kildare*, and ſtaid one Meeting with them, and ſo return'd home, then went to a Meeting at *Ballyboy*, to which many good-like, ſober People came, and the Lord's Power was with us, in which the *Goſpel* was preach'd, and the People ſeem'd to be well ſatisfied, from thence we went to *Birr*, and had a Meeting there, and then rode home, accompanied with ſome Friends, where I wrote a Letter in the *Openings of Truth*, directed to *Robert Trueman* at *Darlington* in *Biſhoprick*, as an Admonition to him and others; as followeth, *viz.*

W. E. returning home found things well.

Ballynolert,

Ballyboy,

Birr.

My

1701.

My Friend, R. T.

A Letter from W. E. to R. T. containing good Advice and Caution,

THE *Remembrance of thee and thy tender Wife, in true and tender Love cauſes theſe few Lines, chiefly to renew thy Memory, to perform the Contents of thy own* Letter, *written to me ſome time ago, to give me an Account of the Eaſe and Peace thou found in thy Practice in Things, relating to the following Subject of the* Lawful Things of this World; *and thou knows what my friendly Admonition in the Love of Truth was, when I parted with thee in* York; *that thou might perform in Deeds, what thou had ſaid in Words. And now, Dear* Robert, *I know that the* **Eagerneſs after the lawful Things of this World,** *at this time hinders many Friends Growth in the precious Truth, and their Service to it in their day, tho' otherwiſe of great Parts and Abilities to do much Service for Truth on many Accounts, as Inſtruments in the Hand of God, but cannot ſerve God, as they ought to do, and as the day requires, neither pleaſe the Captain of our Spiritual Warfare, as good Soldiers; if we involve and load our ſelves with the* Things of this World; *and this is the great Failure, and Stumbling-*

1701. *bling-Block at this day, and too many of our Society are hurt thereby, who have in measure escap'd the* Unclean, Unjust, *and* Unlawful things of this World, *and wash'd their Garments from the Spots thereof; so bear the Name of Virgins, and now sit down in the Dust, in the* Lawful Things of this World; *without a due Consideration, and true Regard, of the right Use and Service of them in the Creation, and to the Bounds and Limits of Truth, in the getting and using of them, in their Places and Services; so as the foolish Virgins want the Oyl, that would make their Lamps burn with holy, fragrant Smell, according to divine Knowledge, for the Promotion of the Lord's Blessed Truth on all Accounts; and would make their Lights shine, in which the Service of the Day is clearly seen, and the Glory of the Lord rising more and more, to discover all things that are Offensive, and must be cast out. And on this account, great Danger doth appear, that Many, as the Foolish Virgins, will be shut out of the Bridegroom's Chamber, when those that are ready who have shaken themselves from the Dust, and put on the Beautiful Garments, who have Oyl in their Lamps, and do arise in the Brightness of this Glorious Day of the Lord, having their Affections*

set

set on things that are above, where Christ is, and not on Things that be upon the Earth, enter with Christ into the Wedding-Chamber. Now, my Friend! I would not burthen thee with Words, but the Bowels of true Love are open to thee and thine, and I certainly know the Enemy of Mankind is working in a Mysterious way, to overthrow many that have had their Faces Sion-wards, now to look back to the **Gain, Profit, and Pleasure** in those Things that are soon gone, and a little of them will serve in their right use with a contented Mind; so can do no less, but give notice of it, that Thou and others may escape his Snares, and cast of those Burthens in this easie Gospel-Sabbath-day, and cheerfully run the Race, in the Service of God and their Generation, according to **Ability and Gift, in Station and Place:** I could say much on this Subject, but shall cut short, and leave the Issue to the Lord, who is raising his **Holy Seed, that Will bruise the Head of the Serpent,** in this his Enterprize and evil Purpose, as well as in other Things, that he hath made head in, to hinder the Lord's People in their Progress towards his Holy Rest, that God hath prepar'd for them that love him. Tho' many have fallen short of

1701.

that

1701. *that Reſt, in ſuch Times of Temptation. And it is to be doubted, too many, and ſome of the Stars of this day, may fall in this Temptation, and Preſentation of the glorious Things of this World, that periſh; So conclude, with Bowels of true Love, to thee and thy well meaning tender Wife, and further to let you know, that after our parting from* York, *we had Service in that County, and in* Weſtmorland, *and in* Cumberland, *both with Friends and Others in ſeveral Places, which I hope will not always lie buried, or return empty without ſome Fruits to the Praiſe of God, and Profit of Men, and when we were clear of that Service, we ſhipp'd at* Whitehaven *for* Ireland, *and after Four days at Sea, landed ſafe and well at* Dublin, *and in the main, things are well with Friends in this Nation, and a right Concern on many for Truth's Proſperity in it's holy, comely Order and Diſcipline; which the Lord makes to proſper in the hands of his faithful Servants, to the great Satisfaction and Comfort of many. And here is great Openneſs in many Places, and little or no Oppoſition. The Remembrance of my Love is to honeſt Friends at* Rayby, *that are concern'd for* Good-Order in the Church of Chriſt, *to* Jane Vickers, *and the reſt, and to her Friends*

at

at Stockton, *where I lodg'd, and to* John Hall, *and to all such as afore-mention'd, as if I named them; for I know there are a few Names in that County, that have a true Regard to God's* Honour, *and would have Things* well in his House; *but see that many Things want Reforming, which is their Trouble, and with such my Spirit travels; and when thou seest* William Ellis, *tell him, that his ancient Friend in the Love of Truth advises him to take heed, that the* **Topping Spirit** *after the Things aforementioned, do not hurt him at unawares, which is my best Love to him.* 1701.

William Edmundson.

SECT. XXI.

He *visits* Ulster, *and several Places in* Connaught, *where none of our Meetings had been. Is obstructed at* Abby-boyl *by the Burgo-Master.*

OUR next Quarterly *Provincial* Meeting being at *Catherlough*, I went there, the Service of that Meeting held part of Three days, for the *Worship of God*, and ordering Affairs in the *Church of Christ*. Leinster *Province Meeting at* Catherlough.

1701. When that Service was over I went home, and that Week took my Journey to the Province of *Ulſter*, and ſo into *Connaught* in the Service of Truth, accompanied with *Joſhua Beale* and *Richard Guy*; that day we rode to *Iſaac Fuller*'s, and the next day *Jonathan Robinſon* went with us, we alſo met with *George Rooke* by Appointment, and the day following being Firſt-day of the Week, we had a full and ſatisfactory Meeting at *Abbylary*, where no Meeting of our Society had been, many good-like People came to it, the Lord's Power was with us, in which the Myſteries of his Kingdom were preach'd, and the Way of Life and Salvation open'd; the People were very Attentive and Tender.

Ulſter. Connaught.

Abbylary.

After the Meeting we rode that Evening to *Cavan*, and the next day beyond *Ballybayes*, and had a Meeting with Friends there, and thereabout; ſeveral People came to it, and many weighty Goſpel Truths were deliver'd, ſuitable to the People's Condition, and the Service of the day; next day we rode to *Ballyhagan*, in the County of *Ardmagh*, and had a comfortable Meeting there with Friends; after which we rode to *John Robinſon*'s, and the next day to *Richard Boye*'s in the County of *Antrim*, where the *Quarterly* Meeting for *Ulſter* begun that day, and held part of Three days for the *Worſhip of God*, and *Diſcipline of his Church*, the mighty Power of God was with his Teſtimony, which broke through all, and wrought into a tender Submiſſion thereto.

Ballyhayes.

Ballyhagan.

Ulſter Quarterly *Meeting at* Antrim.

Then we went back to *Lurgan*, and had a large Meeting of Friends and Others, where many precious things, relating to *Chriſt's Kingdom* and *Government*, were largely

Lurgan.

largely open'd in the Power of Truth, ſuitable to the States and Conditions of the People. The next day we went to *Grange*, and on the day following had a Meeting there with Friends, and we were refreſhed together in the Lord, the next day to *Dunclaudy*, and had a Meeting there, and next Morning we rode through the Mountains to *Dungivin*, and had a Meeting there that day. 1701. Grange. Dungivin.

On the day following we came to *Colerain*, and the next day being Firſt-day of the Week, we had a full Meeting there, where the Word of Truth was powerfully preach'd, and God's Witneſs reach'd in many Conſciences, ſo that many Hearts were comforted and refreſh'd; the next day we got to *Strabane* in the County of *Londonderry*, being thirty four Miles, we went out before day, and travel'd hard, it being a Rainy day, and on the day following we rode to *Caſtlefin*, in the County of *Dunnegal*, and had a freſh Meeting there, where none had been before, the People were attentive and ſober. Colerain. Strabane. Caſtlefin.

The next day we came to *New-Town Stewart*, and had a throng Meeting there, and on the day following we travel'd through the Mountains a rough and bad Road, and lodged that Night at *Petticoe* in the County of *Farmannagh*, expecting to get a Meeting there, but were diſappointed, and had poor Entertainment, on the next day we rode to *Balleek*, and it being a ſore ſtormy day, of exceeding high Wind and Hail in our Faces, and bad way, both we and our Horſes were ſore foil'd, and I got an ill Cold, yet in the Evening we had a Satisfactory Meeting, that help'd us and repair'd our hard day's Work; ſeveral, Newtown-Stewart. Petticoe. Balleek.

1701. both *Proteſtants* and *Papiſts* were there, alſo a *Papiſt Prieſt*, and Truth's Teſtimony was over them all without Oppoſition, to our Comfort and Satisfaction.

Ballyſhannon. The next day we rode to *Ballyſhannon* in the County of *Dunnegal*, and on the day following, being Firſt-day of the Week, had Two Meetings, the People of the Town were very attentive and ſober, altho' in theſe Two Places laſt mention'd, no Meetings of our

Sligo. Society had been before, then we went to *Sligo*, and lodged Two Nights, and had a full Meeting there,

At Abby-boyl *the Burgo-Maſter obſtructeth a Meeting.* from thence to *Abby-boyl* in the County of *Roſcommon*, and would have had a Meeting there, but the Burgo-Maſter (one *Wilkins*) would not ſuffer us, and hindred the People; wherefore I told him, *That we were the Servants of the Living God, and came to warn the People to Repentance, and in as much as he obſtructed our Service, I charg'd the Sins of the People upon him*, whereat he trembled; ſo I left him.

Carrickdrumroosk. We rode to *Carrickdrumroosk*, where ſome of our Company ſought for a convenient Place to have a Meeting, and the Steward to Sir *George St. George* had granted to let us have the *Seſſion Houſe* to meet in; but afterwards the Prieſt of the Town with Two more diſſwaded him from it; ſo that when we went to the *Seſſion Houſe*, and many People gather'd to have a Meeting, the Steward told Friends, *he could not let us have it.* Then returning to the *Inn* where we lodged, the ſober People went along with us very friendly; where the Woman of the *Inn* willingly granted us a large Dining-Room to meet in, and we had a ſweet comfortable Meeting, the *Myſteries of Chriſt's Kingdom were freely declared, and the Way of Life*

and

and Salvation largely and plainly open'd, and the Hearts of the People open and tender. The next Morning we roſe early, and traveling hard, we got to *Jacob Fuller*'s about Two hours within Night, I was very weary, ſo reſted there the next day. 1701.

On the day following, being Firſt-day of the Week, we went forth early in the Morning, accompanied with ſeveral Friends, and rode to *Kinagh*, and had a Meeting there that day, where none had been before, ſo came back again that Night to *Jacob Fuller*'s, and on the Third day had a Meeting there with Friends, on Fourth day one at the *Moat*, on Fifth day one at *Liſmoiney*, and on the Sixth day went again to the *Moat*, where I met my Wife and ſeveral Friends, who came to the *Province* Meeting, which begun there the next day, when the Service of that Meeting was over, I went home with my Wife, in the company of ſeveral Friends, and kept to Meetings as they came in courſe. Kinagh. Leinſter *Province Meeting at the* Moat.

SECT.

SECT. XXII.

W. E. *is nominated to go over to* London; *but his Body being unable to perform that Journey, he writes the following* Epiſtle *to Friends of the* Meeting *for Sufferings there.*

1701. IN the Ninth Month following, our *National* Meeting was at *Dublin*, beginning the Eighth day of the ſaid Month, as uſual, ſo I went there, where was a large Appearance of Friends, from ſeveral Parts of the Nation, and great Numbers of others throng'd to our Meetings for the *Worſhip of God*, and much Service there was, which laſted part of Four days, and was carried on in Peace and Concord, in the Wiſdom of God, which was with Brethren and Elders, in managing the *Affairs of Truth* in Meetings, both for *Doctrine* and *Church Diſcipline*, which ended in great Peace, to the Praiſe of God, and Comfort of Friends.

National Half-Years *Meeting at* Dublin.

Now, when the Service of this great Meeting was over, I return'd home, Winter being come, and my Old-age not able to indure much Cold, or hard Travel, I attended the Service of Meetings near home, and in the Tenth Month our *Province Six-Weeks* Meeting being at *Lambs-town* in the County of *Wexford*, I had ſome Drawings upon my Spirit thither,

Leinſter *Province Meeting at* Lambs-Town.

to

to which I went, and had good Service there on several accounts, the Lord's Goodneſs being with us, which crown'd our Service with Succeſs and great Comfort. When that Service was over, I rode home in the company of *Joſhua Beale* and *Richard Guy*. 1701.

Not long after this, there came a Letter from one of our Correſpondents at *London*, ſignifying that Friends there, were ſolliciting the Parliament, to get Amendment of the Act of the *Solemn Affirmation* ſo called, and that ſome Friends out of *Ireland* were deſir'd, to go over to aſſiſt in that Service according to Agreement formerly, at the *Yearly* Meeting at *London*, and I being one, nominated to go on that Service, rode to *Dublin*, where in a few days moſt of Friends from *Ulſter* and *Munſter*, appointed for that Service, came up. *Friends ſolicit the Parliament for Eaſe in the* Affirmation Act.

We had ſeveral ſweet comfortable Meetings in that City, both for the *Worſhip of God*, and Conference in matters relating to *Faith* and *Principle*, in which Meetings Things were open'd to Edification and Comfort, my going there was of good Service, and acceptable to Friends, we being ſweetly comforted together; but my ancient decaying Body not being able to perform that Journey by Sea and Land to *London*, in cold wet Winter Weather I wrote the following Epiſtle, to Friends of the *Meeting for Sufferings* at *London*, and enclos'd it in a Letter to Four of our Correſpondents there, to deliver, *viz.* W. E's. *Inability of Body, prevents his going to* London.

To

1701.

To the Meeting for Sufferings at *London*.

Dear Friends *and* Brethren!

A Letter to the Meeting for Sufferings at London.

THIS *comes with the Salutation of true and tender Brotherly Love, in the Bowels of our* Lord *and* Saviour Jesus Christ, *and in his Everlasting Covenant of Light and Life, into which we through his tender Mercies are gather'd, and accounted worthy to bear a Testimony for his Name, in this great day of his Glorious Appearance, to restore all Things into the Station, which he setled his* Church *in before the Apostacy, and in our Stedfastness therein without Variation, our Peace, Unity, and Concord is preserv'd firm and sure with the Lord, and one with another, as Members of that one intire Body, which* Christ Jesus *is Head of, in whom dwells the Fullness of the Godhead, which supplies all the Members that keep in Joynt, as the Lord hath temper'd with suitable Supplies, to answer the Service of the day for the Honour of his Holy Name, and* **faithfully keeping up the Testimony according to his own Institution,** *without wavering in Adding or Diminishing.*

In conforming to Christ's *Commands is our Safety.*

1701.

Christ our great High-Priest, Bishop, &c.

ing For he is the great Wisdom of God, and our great High-Priest *and* Bishop, *who lays down Rules for his* Church *to observe and keep inviolated, and none can add to, or diminish from, without committing Errors, and making Fractions in the Body, the Unity of which by our* High *and* Holy Calling *we are enjoyn'd to be careful to maintain.*

And, my Dear Friends *and* Brethren! *it seems by Account that is come abroad, that there is a seasonable Opportunity to sollicit the* GOVERNMENT, *for an Amendment of the* Affirmation Act, *so called, that now what they are pleased to grant us in that Case, may be to the Satisfaction and Ease of the Spirits and Consciences of the whole Body of* Friends, *and that remov'd and taken away, which in the said* Act *differs from* Christ's *Precept left on Record, and rests as a Grievance upon the Minds and Spirits, Hearts and Consciences of many faithful Labourers in the Lord's Work and Service in his Vineyard, whose* **Sense** *and* **Service** *have been tryed through many Exercises, and Perils of divers kinds, and found sound and effectual, the Lord owning and crowning their Testimony and Labours of Love with Success, to the Praise of his great Name, and the Benefit of*

1701. *many, who remain as Seals of their Teſtimony, and as concerning this ſaid Grievance, that hath hapned, many travel to have it remov'd, that we may All be of* **one Mind in ſuch Weighty Things,** *as Truth's Teſtimony is concern'd in, and All ſpeak the ſame Words. For the* **Teſtimony is One,** *and* **Chriſt is not divided,** *and as for me, I am open and free to impart my Mind to you in this matter, as is our Duty one to another, and not to be offended with our plain and vulgar manner of Speech herein, which I deſire of you, my* Brethren! *For when that firſt came to our View in this Nation, and the Sacred Name of the Lord mention'd in a Form of Words beyond* Chriſt's *Allowance (which was long before that* Act *was paſſed) I was ſeiz'd with Grief and Trouble in my Spirit for the Teſtimony of Chriſt, that would be impos'd upon, if thoſe Terms ſhould paſs into an* Act, *and beſides I was very ſenſible it would create great Trouble, and bring a Burthen upon many tender, ſenſible Friends, who for Conſcience-ſake could not comply with that Form of Words; and ſo was likely to make a Breach and Rent.*

The Affirmation is in ſuch Terms as are uneaſy to many faithful Friends.

W. E. *ſeiz'd with Grief on account of the* Affirmation.

Under a Senſe of theſe and other Nuiſances, that it would uſher into the Church, *I was under great Affliction of Spirit, which deeply ſettled upon*

on my Senſes, and Inner parts, from the Motion and Ground, which I have often had the trial of in various and difficult Exerciſes, to be the Foundation of the Prophets and Apoſtles; and I have found many honeſt, ſincere Hearts to God, and his Truth and Teſtimony, under the like Concern, without infuſing any thing into their Minds concerning that Subject; the Lord having enlightned their own Underſtandings; further it doth not bound it ſelf there, but if a Renewal ſhould be accepted on the Terms, as it now is, or other Terms beyond that, which Chriſt hath ſet and left to us to keep within, then, it would be a Stumbling-Block to ſucceeding Generations, whom the Lord may raiſe up to be Heirs of the ſame Faith, who will view our Travels, and inſpect our Teſtimony for Truth, and againſt the World, and what we did, and what we could not do for Conſcience-ſake; ſo hereby we ſhall either lead them into an Inconveniency, or otherwiſe they will ſee, where we miſſed our way. 1701.

Many honeſt Friends of like Mind with him

Beſides the latter part of the Act, as it ſtands to be our Act and Deed, both by Solliciting, Accepting, Paying the Charge, and Receiving it with the Circumſtances therein, brings us under a Cenſure of giving the Prieſts and Clerks their De-

W. E. ſheweth the Inconveniency of the Affirmation.

1701. *mands, (after an indirect way) and to impose upon our Testimony, which we have born (ever since we were gathered to be a* People) *against the Payment of, whether directly or indirectly: Besides, great Spoil is made on Friends Goods in many Places on that account by the said* Act, *and then turned upon us, that it is the way we have chosen, for them to get their Demands of us: So I hope, and earnestly intreat, That in the Wisdom of God, such tender Care may be taken, That* if any thing be done in this Concern, it may be satisfactory, and easie to all the sensible Members of the whole Body, and so kept intire without Fractions, which is our Crown and Comfort.

A tender Caution to Friends in relation thereto.

He acknowledges the Lord's Mercy.

For I tell you, my Brethren! *that* I am often under an Admiration of the Mercies and Goodness of God to us-ward on all accounts, and particularly in this, that altho' some Thousands of our Friends, have travel'd under Dissatisfaction and Trouble of Spirit, by reason of that *Act*, and for Truth's Testimony, for some Years past; yet the Lord hath so extended his Care and Mercy, to temper their honest and fervent Zeal with Wisdom and Patience, that it hath preserv'd from an open Separation, which I greatly feared, and cannot but be

be truly thankful to the Lord therefore, who hath ſo preſerv'd, and as we have kept in the Bounds of his Covenant on all accounts, hath owned us to be his **People**, and done great Things both in us, and for us, and what is yet lacking, and allotted of him to be wrought in our day, he will perfect it, who hath all Hearts in his Hand, and turns them according to his Bleſſed Will, and if we can keep quiet in Faith and Patience, to wait the Lord's Time and Seaſon, we ſhall ſtill ſee his great Salvation to our mutual Comfort and Satisfaction, and to the Praiſe and Glory of his great Name; but if we be haſty, and preſs on before he clear up the way through all Mixtures, then we ſhall miſs the right Time and Seaſon, and what is brought forth, may be as the untimely Fruit. 1701.

He encourageth to patient waiting in Faith for God's Salvation.

I am larger herein, (my **Brethren**! *) than my uſual manner in Writing, yet far ſhort of what I have in my Heart and Mind on this Occaſion, which I could ſpeak in ſeveral Points, if I were with you, which Old Age and Cold Seaſon doth not admit of; for though abſent in this ancient decaying Body; yet in Heart and Affection I am with you in the Work and Service of the* Lord Jeſus,

Theſe

1701. *These hints may give you to know my mind, and I do not know that in any wise I have Forfeited my Privilege of the reading hereof in that Meeting, and then leave the Issue of all to the Lord, who is at work to bring things to a thorough Reformation, according to his own Institution, and wise Determination, who is* **Searching Jerusalem as with Candles,** *and that which offends must be cast out, and both that and them made manifest, who are approved of; and all this great noise of the Floods of Waters gathering in heaps, Bands, Swellings, Noises, and Rumours of Wars, are to make way for the Lord, that his Name may be known to be great amongst the* Gentiles, *and that Truth may spread, and the Knowledge of God cover the Earth, according to his gracious Promises, which are all sure, and in their time shall be fulfilled; and though Calamities, by the Violence and Cruelty of the Sword, as to Man, are dreadful, yet looking through them all to the Lord, my Heart rejoyces, and my Soul and Spirit doth bless his Holy Name, who hath lengthned my Time, and preserved me in that, which gives an Understanding of the Glory of this Day, which shines forth more and more;*

The Lord at work to reform things and remove what offends.

Gracious Promises tho' Calamities by the Sword be dreadful.

so

ſo as at firſt, remains in the true love of God, *and Fellowſhip of the Glorious Goſpel of our Lord and Saviour Jeſus Chriſt.* 1701.

(YOUR)

Ancient Friend and Brother,

William Edmundſon.

When I had done what Service I could in the aforemention'd, I parted with Friends in the Overflowings of the Love of God, which flowed in our Hearts, in which we ſupplicated his Holy Name in great Tenderneſs and Brokenneſs of Spirit. After which I return'd home in the company of ſome Friends, and kept to our uſual Meetings, obſerving the Time and Service of our *Monthly* and *Provincial* Meetings, as they came in courſe.

W. E. *return'd home*, &c.

SECT.

SECT. XXIII.

In 1702. *He goes over to the* Yearly *Meeting at* London. *After his Return, He, in company with* G. R. *visits* Ulster, *then writes to the Bishop of* Kildare *in behalf of Friends School-Master at* Mountmelick.

1702.

National *Half-Year's Meeting at* Dublin.

NOW the Time of our *National* Meeting at *Dublin* in the Third Month, 1702. approaching, I went thither, where was a great Appearance of Friends from several Parts of the Nation, also Accounts were given of *Truth's Prosperity, and Friends Care of the Honour of God, and Credit of his Blessed Truth.* At this Meeting it was concluded, that some Friends of this Nation should go to the *Yearly* Meeting at *London*, about the Disagreement concerning the *Act of the Affirmation* before-mention'd; which Friends in *Ireland*, and many Friends and Brethren in *England* are greatly dissatisfied with, as it is worded contrary to our ancient Testimony.

W. E. *and Twelve more Friends take shipping for* England.

And I being one, appointed by the Meeting to go on this Concern, with Twelve other Friends, we took Shipping from *Dublin* the Fifteenth day of the Third Month aforesaid; being accompanied with many Friends to the Water-side, and had a sweet comfortable Meeting before parting, the Lords Power and

and Light shining in our Hearts, to the rendring of them in his Presence, and to our great Consolation, Satisfaction and Confirmation, that he owned us in this his Service: So parting with Friends, that went back, we that were appointed to go had a comfortable, easie Passage, and enjoy'd much of the Lord's Goodness with us. After Four Nights at Sea we landed at *Mossen* in *Wales*, and that Evening rode to *Chester*, and the next day took our Journey towards *London*, and came thither in Five days, having had one Meeting with Friends at *Mims* by the way, upon a First-day of the Week. 1702. Mims.

We were gladly received by many Brethren, who greatly rejoyc'd to see us come; the next Morning the *Yearly* Meeting begun, and a great Appearance of Friends and Brethren from most Counties in the Nation, the Meeting continued by Adjournment Five days, and many things were discours'd relating to the *Affairs of Truth* and *Gospel-Discipline*, particularly that about the *Affirmation Act*. And the Meeting came to this Agreement, *That the Dissatisfied Friends might have Liberty to sollicit the Parliament for one, that might be easie to them, when Opportunity offer'd.* So after the Service of that Meeting was over, having been at some very full Meetings, and preached the *Doctrine of the Kingdom of Christ*, in the Demonstration of the *Spirit* and *Power of God*, to the Comfort and Satisfaction of many Hearts and Souls in that City, being clear of that Service, and done what we could about the *Affirmation*, we determined to leave *London*; many worthy Brethren came to take their leave of us, and we parted in the sweet, Yearly *Meeting at* London.

1702. comfortable, melting Power of the *Lord Jeſus Chriſt*, which ſeals us in the Covenant of Light and Life, then took horſe, ſeveral of the Brethren of the City accompanying us ſome Miles.

W. E. *and company leave* London.

So we came to *Cheſter*, and finding an Embargo on Shipping there, rode on to *Holy-head*, (having one Meeting with Friends at *Harding* in *Wales* by the way) whilſt we were at *Holyhead*, *Thomas Wilſon*, *Joſeph Pike*, and *Samuel Randall*, whom we had left behind at *London*, came up to us, and after ſtaying there one Night, about the Tenth Hour of the Evening next day we ſet ſail in the *Packet-Boat* for *Ireland*, and about the Tenth Hour in the Evening following, came to Anchor in the Bay of *Dublin*; ſo that as we went together, we all return'd over together, and landed ſafe and well, Bleſſed be the Name of the Lord for all his Mercies!

Chester.

Harding in Wales.

I ſtaid in *Dublin* the Firſt-day's Meeting, and on Second day went homeward, accompanied by ſome Friends; ſoon after our Province Meeting for *Leinſter* was at the *Moat*, and I went thither in the Company of ſome Friends, when the Service of that Meeting was over, which held Two days, I return'd home, and ſoon after was taken with a great Illneſs over all my Body, occaſioned by a violent Pain in my Head, which kept me at home Four or Five Weeks; then our *Province* Meeting being at *Caſtledermot*, the Twentieth day of the Seventh Month, 1702. I being ſomewhat recover'd of my Illneſs, went to the Meeting.

Dublin.

Leinſter *Province Meeting at the* Moat

Caſtledermot.

When the Service of that Meeting was over, finding my ſelf able to travel, I rode to *Dublin*, and ſtaid

one

one Meeting there, then took a Journey into the *North*, accompanied with *George Rooke*, and we had many full and precious Meetings in divers Places, both with Friends and Others in ſeveral Counties, and the Lord's Power and Wiſdom were mightily with us, to divide the *Word* according to the Conditions and States of the People, alſo his Power heal'd me of my Illneſs; ſo that I was well, and ſtrong to anſwer the Lord's Service, and having travel'd therein about Three Hundred Miles in about Five Weeks ſpace, I return'd home. 1702. W. E. *and* G. R. *travel together into the* North.

Before I took that Journey, Friends *School-maſter*, who taught their Children at *Mountmelick*, had been cited ſeveral times to the *Biſhop's-Court*, and run to or near an Excommunication for teaching School without the Biſhop's Licence, and I having ſome Acquaintance with the Biſhop, wrote the following Letter, and ſent it to him, *viz.* *Friends School-Maſter excommunicated.*

May it pleaſe the *Biſhop!*

THIS comes as an Addreſs in the behalf of a Friend of mine, who teaches our Children at Mountmelick, *for which, and no other Cauſe of Offence ſome Perſons have preſented him in the* Biſhop's-Court, *which may be ſuppoſed was done out of Prejudice or Self-Intereſt. For he is a quiet harmleſs* Engliſh-Man, *capable to inſtruct Children in* W. E's *Letter to the Biſhop in behalf of Friends School-Maſter.*

1701. *Learning and Sobriety. Now, We understand, That the Officers of the ſaid Court are proceeding againſt him to an* Excommunication; *ſo the Iſſue muſt be a Priſon, if not prevented by thee.*

Be pleas'd to hear a few Sentences, though in a plain Dreſs, yet true in themſelves. We are **Chriſtians**, and hold the **Faith** and **Doctrine** as deliver'd by our Saviour Chriſt Jeſus and his Apoſtles, before the Apoſtacy and Falling away, according as it is left on Record in Holy Scriptures, and we are conſciencious in our Duty, as much as in us lies, to educate and train up our Children accordingly.

Care taken to educate our Children.

Now, Experience hath taught us, that in ſending Children to ſuch Schools, where Books are taught, filled with **Idle Stories, Lying Wonders, Fopperies** *and* **invented Ceremonies**, *beſides* **evil Converſation**, *both in* **Words** *and* **Actions**, *too much countenanced, if not encourag'd by too many School-Maſters and Miſtreſſes. Childiſh Nature in Youth is prone to liſten thereto, rather than to things that tend to* Virtue *and* Sobriety, *and being grafted in their Minds, when young, grow up with them, and ſo obſtruct*

obſtruct better Things, that tend to Godlineſs *and their* Salvation. 1702.

Now, this is our Caſe plain and ſimple, which I deſire thou in Moderation may conſider, and let it have thy favourable Conſtruction, and that we are **Proteſtants** *according to the* **Faith** *and* **Doctrine** *in the Reformation from* Popery *and* Apoſtacy, *the Truth whereof hath been tryed on many Accounts and Occaſions, that have happned ſince the Lord gather'd us to be a People, and the ſame hath turned to an account of Credit to our* **Proteſtant** *Profeſſion; and further in the late Calamities in this Nation, we ſuffer'd with the* **Proteſtants** *of the* Church of England, *ſo term'd. And ſome of us can ſay, when there was but a ſtep betwixt us and Death, and the Lord's Hand of Providence interpos'd; and reſtrain'd Cruel, Vile Men, we have not ſought any Reparation for our Sufferings; but deſire, that as we are* **Proteſtants,** *and have ſuffer'd with you, we may now in time of Peace live quietly under you in our lawful Callings, to maintain our Families according to a good Conſcience towards God and all Men.*

He deſires the Biſhop's favourable Conſtruction.

As we are Proteſtants we may live peaceably under their Government.

And now the Lord being highly provok'd by Wickedneſs of all Sorts, I ſay, If he in Juſtice ſhould again bring his Scourge and overflowing

1701. flowing Tempeſt over this Nation, we muſt ſuffer with the **Proteſtants**, for we can flee to no People, but to them: *So what you do againſt us, you do againſt your ſelves, and pull the Houſe down with your own hands, contracting Trouble to your Selves, by troubling us. For if you excommunicate us, and throw us into Priſon upon the account of our* Conſciences, *you muſt releaſe us again, or if we die in Priſon upon the account of a* Tender Conſcience, *it will be charg'd to the account of him or them, that are the Cauſe of it; and I am ſure it is the Principle of the* Right Church *of* Old-England, *that are not out-byaſſed with Self-Intereſt, not to impriſon People upon* Conſcience *account, and much leſs a Man for teaching Children to read the* Holy Scriptures, *and* good Books *tending to Virtue.*

Such as perſecute for Conſcience-ſake muſt anſwer for the ſame.

I have a ſecret Belief, that thou haſt no Delight or Inclination, that People ſhould be caſt into Priſon on ſuch accounts, which makes me the more willing to let thee know the Proceedings of thy Officers in Court againſt our ſaid Friend, deſiring thee to read this, and ſo leave it to thy Diſcretion, and the Iſſue to the Lord.

POST.

1702.

POSTSCRIPT.

A *Worthy Saying of Biſhop* Boyle [*call'd Primate of* Ireland] *againſt* Controverſy *and* Strife *among Chriſtians*, [*in theſe Words*] "Heaven is a quiet Place, there no Quarrels are, "and Religion is a holy and peaceable thing, "which excites to Piety and Charity; but not "to Strife and Debates. *And that Noble and Worthy Prince* King WILLIAM *in his Speech to the* Parliament, "That Differences of "Names amongſt Proteſtants might be taken "away, and no other Diſtinction of Religion amongſt his Subjects, but **Proteſtants** and **Papiſts.**

Reminds the Biſhop of ſome worthy Sayings.

SECT.

1701. flowing Tempeſt over this Nation, we muſt ſuffer with the **Proteſtants**, for we can flee to no People, but to them: *So what you do againſt us, you do againſt your ſelves, and pull the Houſe down with your own hands, contracting Trouble to your Selves, by troubling us. For if you excommunicate us, and throw us into Priſon upon the account of our* Conſciences, *you muſt releaſe us again, or if we die in Priſon upon the account of a* Tender Conſcience, *it will be charg'd to the account of him or them, that are the Cauſe of it; and I am ſure it is the Principle of the* Right Church *of* Old-England, *that are not out-byaſſed with Self-Intereſt, not to impriſon People upon* Conſcience *account, and much leſs a Man for teaching Children to read the* Holy Scriptures, *and* good Books *tending to Virtue.*

Such as perſecute for Conſcience-ſake muſt anſwer for the ſame.

I have a ſecret Belief, that thou haſt no Delight or Inclination, that People ſhould be caſt into Priſon on ſuch accounts, which makes me the more willing to let thee know the Proceedings of thy Officers in Court againſt our ſaid Friend, deſiring thee to read this, and ſo leave it to thy Diſcretion, and the Iſſue to the Lord.

POST.

1702.

POSTSCRIPT.

Reminds the Bishop of some worthy Sayings.

A *Worthy Saying of Bishop* Boyle [*call'd Primate of* Ireland] *against* Controversy *and* Strife *among Christians*, [*in these Words*] "Heaven is a quiet Place, there no Quarrels are, "and Religion is a holy and peaceable thing, "which excites to Piety and Charity; but not "to Strife and Debates. *And that Noble and Worthy Prince* King WILLIAM *in his Speech to the* Parliament, "That Differences of "Names amongst Protestants might be taken "away, and no other Distinction of Reli-"gion amongst his Subjects, but **Protestants** and **Papists.**

SECT.

SECT. XXIV.

In 1703. *He goes over to the* Yearly *Meeting at* London *and* Briſtol, *viſiting many Counties in* England, *is at the* Quarterly *Meetings at* Lincoln *and* York. *After his Return, he viſits Friends in the Province of* Munſter.

1702. NOW, ſoon after my Journey out of the *North* aforeſaid, our *Provincial* Quarterly Meeting,
Mountmelick. was at *Mountmelick*, which held part of Three days, and the Lord's heavenly Preſence with us in his Service to our great Comfort, and in the Week following was our *National* Half-Years Meeting at *Dub-*
Dublin. *lin*, as uſual, where the Lord's Power and Preſence accompanied us in a glorious manner; a bleſſed comfortable and ſerviceable Meeting it was, and Church Affairs therein were managed in Peace and Concord. After the Service of the Meeting was over, which held moſt of Four days, I return'd home in the Company of ſome Friends, and continued keeping to Meetings there-a-way, not being able to travel much in Cold Winter, by reaſon of Old Age.

After a while the *Quarterly* Meeting for *Leinſter* Province being at *Caſtledermot*, I went thither, in
Leinſter *Quarterly Meeting at* Caſtledermot. company of many Friends, the Service of that Meeting held part of Three days, it was a comfortable

Meeting

Meeting both in the *Worſhip of God*, and for *Diſcipline*, which was cloſely manag'd in ſweet Unity and Concord. From thence I return'd home with my Wife and ſeveral Friends. Our next Meeting for *Leinſter* Province was at *Catherlough*, and I went to it, which Meeting held moſt of Two days in *Worſhip* and *Diſcipline* to good Satisfaction. Amongſt other things relating to *Truth* and *Church-Affairs*, ſome Friends were appointed by the *National* Half-Year's Meeting at *Dublin* in the laſt Ninth Month, 1702. to be at the *Yearly* Meeting in *London* this Year, 1703. I being one of that Number, we concluded to be at *Dublin* the Twenty Sixth day of the Firſt Month, in order to take ſhipping for *England* on account of that Service, &c. and having Intention of viſiting ſeveral other Meetings of Friends in divers Parts of *England*, our *Monthly* Meeting having Unity with my Concern, gave me their Certificate accordingly, as a Member thereof, as is uſual in ſuch Caſes. 1703. Catherlough.

W. E. *intends for* London.

On the Twenty Fifth day of the Firſt Month, 1703. I ſet forward from my own houſe, parting with my Wife in tender Love and Reſignation to the Will of God, ſo went to *Dublin*, and there met with ſome of thoſe Friends appointed to go with me for *England*; we ſtaid Two Meetings in *Dublin*, and took Shipping there on the Firſt day of the Second Month, *viz. George Rooke, John Watſon, Thomas Pearce, John Hoope* and my ſelf, many Friends accompanying us to the Water-ſide, where we had a ſweet comfortable Meeting in the Overflowings of the Love of God, which ſeal'd to us, that his Goodneſs would go with us; ſo parting with Friends that return'd, we ſhipp'd in the Packet-Boat bound to *Neſſon*, and came to An-

He ſtaid Two Meetings at Dublin *and there took Shipping.*

1703. chor in *Cheſter* Water next day, and on the ſame day I and *George Rooke* went to *Liverpool*, the next day to *Penketh*, and ſtaid a Meeting there, which was large, it being upon a Firſt-day of the Week, here the reſt of our Company came to us, and we went to *Franley* in *Cheſhire* to a *Monthly* Meeting of Friends, and next day to *Morley* to another *Monthly* Meeting, having good Service for the Lord in theſe Meetings, and Friends were comforted, from thence we came to *Newtown*, where Friends deſired to have a Meeting with us before we left that County, which we accordingly had to good Satisfaction and Comfort in the Lord, and one in another, that Night we came to *John Merrick*'s houſe in the Forreſt, *George Rooke* and I ſtaid there the next day, but *Thomas Pearce* and *John Hoope* rode to *Nantwich*, to appoint a Meeting there on the day following; to which we went, and People came in, ſo that we wanted room, it being on a Firſt-day of the Week.

They anchor in Cheſter Water.
Liverpool.
Franley.
Morely.
Newtown.
Forreſt.
Nantwich.

From thence we went to *Wolverhampton*, ſo on to *Sturbridge*, to *Budely*, to *Draitwich*, and to *Worceſter*, having a Meeting at each place, and ſtaid at *Worceſter* until the Firſt-day of the Week, having Two Meetings more, which were large, and Friends well comforted in the Lord, whoſe preſence was with us in a plentiful manner; the next day we went to *Tewksbury*, and ſtaid a Meeting there with Friends, the day following to *Gloceſter*, and had a Meeting there, and ſo to *Nailsworth* and was there with Friends at their Meeting, here we met with *Joſeph Pike* come from *Cork* in *Ireland*, intending to *Briſtol*,

Wolverhampton.
Sturbridge.
Budely.
Draitwich.
Worceſter.
Tewksbury.
Gloceſter.
Nailſworth.

Briſtol, ſo we went together, and the ſame day was at Friends Meeting in *Briſtol*, it being their Meeting-day, and tarried in that City Five days, being the Time of their *Yearly* Meeting, and a very great Appearance of Friends from divers Parts. We were at ſeveral heavenly Meetings, and had good Service for the Lord and his People, the Lord's Power being mightily manifeſted with us in his Work. 1703.

Yearly *Meeting* at Briſtol.

When the Service of that *Yearly* Meeting was over, we took leave and parted in the melting Power and tender Love of God; ſo left *Briſtol* the Twenty Ninth day of the Second Month, *viz George Rooke*, *Thomas Pearce*, *John Hoope*, and I, and came to *Tidbury*, where we had a Meeting, and the next day to *Sudbury*, from thence to *Cirenceſter*, and had Two Meetings there, being on a Firſt-day of the Week, thence to *Charlow*, and had a comfortable Meeting there with Friends, from thence to *Abington* and had a Meeting there, and on the next day were at Friends Meeting at *Reading*, where we ſtaid the Firſt-day following, having Two Meetings more, which were of Service and Comfort to true hearted Friends, from thence we went to *Windſor*, and had a Meeting there with Friends.

Tidbury.
Sudbury.
Cirenceſter.
Charlow.
Abington.
Reading.
Windſor.

On the Thirteenth day of the Third Month, 1703. we came to *London* to the *Yearly* Meeting, many Friends from moſt Counties were there, and we were at many ſerviceable Meetings for the *Worſhip of God* and *Truth's Affairs* relating to *Goſpel-Order*, and the eminent Hand of the Lord was with us, to direct in matters of *Church-Diſcipline*. When the Service of the ſaid *Yearly* Meeting was over, I ſtaid in *London* in

Yearly *Meeting* at London.

1703. Truth's Service, until the Twenty Seventh day of the Third Month aforesaid, then took leave of Friends and Brethren in the tender Love of God, and went in company of *Isaac Alexander* and *Thomas Pearce* to *Hertford*; several Brethren of *London* accompanying us on our way, the next day we had a full Meeting at *Hertford* with Friends and others.

W. E. *leaveth* London.

Hertford.

On the day following we went to *Ives*, and on the next day, being First-day of the Week, had a large Meeting there at Friends *Meeting-House*, where the Doctrine of *Christ's Kingdom* was powerfully preach'd, Friends comforted and well refresh'd, the next day we went to *Stampford* in *Lincolnshire*, and were at Friends Meeting there, and on the day following to *Kings-Clift* in *Northamptonshire*, having a Meeting there, and next day back to *Stampford*, and had another Meeting there, the day following to *Deepin*, where we had a large powerful Meeting, and from thence to *Bourn*, and had a Meeting there, which was large, many Friends came thither from other Meetings, it being on a First-day.

Ives.

Stampford.

King's-Clift.

Deepin.

Bourn.

After the Meeting we went to *John Simpson's* House at *Lobthorp*, and on the next day to *Willoughby* to *Samuel Everet's* House, and had a Meeting there, after the Meeting we went to *Waddington*, and the next day to *Lincoln*, to Friends *Quarterly* Meeting there, which held part of Two days. When the Service of that Meeting was over, we went to *Gainsborough*, and next day had a Meeting there, the day following to *Brigg*, and next day had a large Meeting there with Friends, it being First-day of the Week, and so to *Epworth* in the Isle of *Exham*, and had a Meeting there with Friends.

Lobthorp.

Willoughby.

Waddington.

Quarterly Meeting at Lincoln.

Gainsborough

Brigg.

Epworth.

After

After Meeting we went to *Thorn*, and next day to *Selby*, ſo had a Meeting there, the day following to *York*, to their County *Quarterly* Meeting, where was a very great Appearance of Friends, and our Service well accepted. When the Service of this Meeting was over, *Iſaac Alexander* my Fellow-Labourer in the Goſpel of Chriſt from *London* hither went homewards, and we parted in the Love of Chriſt, in which we travel'd together, then I and *Thomas Pearce* went to *Weatherby*, in the company of ſeveral Friends, and that day had a Meeting there with Friends, after the Meeting we went to *Leeds*, and next day to *Hallifax*, accompanied with *Aaron Atkinſon*, *Joſeph Baynes*, and ſome other Friends; on the day following being the Firſt-day of the Week, had a full Meeting there. 1703.

Thorn.
Selby.
Quarterly Meeting at York.
Weatherby.
Leeds.
Hallifax.

The next day, I and *Thomas Pearce* took our Journey towards *Weſt-Cheſter*, and that day came to *John Merrick*'s in the *Forreſt*, and next day to *Cheſter*, and ſo on to *Neſſon*, to look for ſhipping for *Ireland*, and not finding conveniency there, went to *Holyhead*, where we ſhipp'd our Horſes in the *Packet-Boat*, and that Evening ſet Sail, having a rough Night at Sea, but through the Lord's Mercy came well into *Dublin* Harbour the next Morning, being Firſt-day of the Week, but we got not aſhore with our Horſes till near Night. I was weary and ſore with hard Travel and Labour, ſo reſted at *Dublin* one day, and on the day following went homeward, accompanied by ſeveral Friends of *Dublin* part of the way. And on the Thirtieth day of the Fourth Month, 1703. came to my own Houſe, where through the Lord's

John Merrick.
Cheſter.
Neſſon.
Holyhead.
Dublin.

1703. Lord's Mercies, I found things well, bleſſed be his Name! This Journey was above Six Hundred Miles, beſides croſſing the Sea.

Quarterly *Meeting at* Caſtledermot. Soon after I came home, our *Quarterly* Meeting was at *Caſtledermot*, and I went there in company of ſeveral Friends, where was a great Appearance of Friends from divers parts, and good Service, a Concern being upon many for Truth's Proſperity, and good Order in the *Church of Chriſt*. This Meeting held part of Three days, when it was over I went home, and kept to Meetings as they fell in courſe, our next *Province* Meeting was at *Athy*, and I went to it in the company of ſome Friends, when the Service was over, I return'd home.

Athy.

W. E. *and* G. R. *travel into* Munſter. Soon after I took a Journey to viſit Friends in the Province of *Munſter*, with *George Rooke* my Companion, and Fellow-Labourer in the Goſpel, and having ſome Meetings in our way, we came to *Cork*, and were at their *Province* Meeting there, where were many Friends, and abiding there ſome days, we had ſeveral good Meetings, in which Friends were well refreſh'd in the Lord, and one in another, and we parted in the Love of God; ſo took our Journey to *Charlevil*, where we lodged that Night, and had a Meeting, and on the next day we rode to *Limerick*, and had ſeveral Meetings there with Friends, from thence we went to *Birr*, and ſo to my Houſe.

Province *Meeting at* Cork.

Charlevil.

Limerick.

Leinſter *Province Meeting at* Mountmelick. Our Province Meeting for *Leinſter* being that Week at *Mountmelick*, I was there with many Friends from other Parts, and ſome from *England*. About this time the Parliament ſat at *Dublin*, and the Biſhops and Prieſts having drawn up Heads of a Bill for their

more

more eaſie Recovery of Tythes, &c. they labour'd with both Houſes LORDS and COMMONS to get the Bill paſs'd into an ACT, *which if granted, was like to prove ruinous to Friends*, &c. *But through the Lord's Mercy and Care over us, who gave us Favour in the Hearts of our Superiours, upon diligent Application of Friends to the Parliament, and ſhewing our Reaſons againſt paſſing the ſaid Bill, they in Tenderneſs to us and Others, whom it might affect, laid it aſide.* 1703.

A Bill for Tythes rejected,

Now I was unable to ride, by Occaſion of a Fall, but in ſome time after being recover'd, I went to our *Province* Meeting at *Caſtledermot*, where was a great Appearance of Friends of ſeveral Counties, and the Lord's good Preſence with us, and the Affairs of the *Church* were cloſely managed in the Wiſdom and Authority of the Bleſſed Truth, to the great Comfort of concerned Friends and Brethren, there were Two Friends from *England* with us, the Service of that Meeting held part of Three days in the *Worſhip of God*, and *Diſcipline of the Church*. When the Meeting was over, I return'd to my own Dwelling in the company of ſeveral Friends, cold Weather coming on together with Old Age, my decaying Body would not admit me to travel long Journeys. So I kept to Meetings near home as they fell in courſe.

Province *Meeting at* Caſtledermot.

SECT.

SECT. XXV.

In 1704. *He, according to his usual Custom, visits Friends in their* National *and* Provincial *Meetings, afterwards in his Sickness is resign'd to the Will of God. And gives a Summary of his Life, Faith, and Practice,* &c.

1704. IN the Third Month, 1704. the *National* Meeting of Friends being then at *Dublin*, as usual, I went thither in the company of some Friends, and attended the Service of that Meeting, which held Three days in the Worship of Almighty God, and for promoting Truth and Righteousness amongst us; comfortable accounts were given from other Meetings of the Godly Care, that was on Friends in their several Meetings and Quarters, for the Honour of the Blessed Truth, as also the Good and Preservation one of another, and though some occasional Exercise happened, yet the Lord's Power went over it, and our conclusive Meeting was full; wherein large and heavenly Testimonies were born in the Demonstration of the Spirit and Power of our Lord and Saviour *Jesus Christ*, to the great Comfort and Refreshment of Friends, in a Sense of which we return'd to our several Places of Abode.

National *Meeting at* Dublin.

Exercise happeneth there, yet the Meeting concludeth to good Satisfaction.

Some time after I went to *Munster Province* Meeting at *Clonmel*, which held most of Two days, and was

Munster Province *Meeting at* Clonmel.

was a refreshing, comfortable Meeting, in the heavenly Openings of the Testimony of *Jesus*, and in our parting one from another, in Tenderness of Heart, and Bowels of Love we sweetly enjoy'd the Lord's Goodness, to our great Comfort and Satisfaction: So I went home in company of some Friends, and kept to adjacent Meetings, as they come in course, being unable to take long Journeys, by reason of Weakness, and Pain over my whole Body. 1704.

Yet *Leinster-Province* Quarterly-Meeting being near at *Mountmelick*, I got to it, tho' under Affliction of Body, and the Lord enabled me to answer what Service He required of me. The Meeting held part of Three days in *Worship* and *Discipline*, in both which, through the Lord's Assistance by his divine Spirit and Power, I bore a *Faithful Testimony for the Lord and his Blessed Truth; so that if it were the last time the Lord would give me to appear in publick Testimony*, I found my self clear.

Leinster *Quarterly Meeting at* Mountmelick.

W. E. *acquitteth himself in the Lord's Testimony*

After the Meeting I return'd home, but my Illness increas'd, so that my whole Body was under great Affliction and Pain, even nigh unto Death, no place could give me ease, many Friends and Elders came daily to see me, some from far, in whose Visits I was comforted, and by their fervent Prayers, thro' the tender Mercy of God, the Violence of the raging Distemper somewhat abated, and was brought within Compass of my weak Abilities to bear. Also *Thomas Pearce* from *Limerick*, carefully applied things for my Ease in this time of Extremity, as heretofore he had done upon the like Occasions, having accompanied me several times in Travel in

He is brought nigh unto Death yet recovereth.

1704. the Lord's Service, both in this Nation and *England.*

NOW, in the Eighth Month, in the Year One Thouſand Seven Hundred and Four, and in the Seventy Seventh Year of my Age, being under much Affliction and Weakneſs of Body, I was reſigned unto the Bleſſed Will of the Lord: Yet were it his time, would gladly have been diſſolv'd and at Eaſe, *where the Weary are at reſt, and the Wicked ceaſe from Troubling.* For I was not afraid of Death or the Grave, but could ſay through the tender Mercy of God, *Death, where is thy Sting? Grave, where is thy Victory?* **Through ſtedfaſt Faith and Hope in my Lord and Saviour Jeſus Chriſt, who ſuffered for me, and whom Death or the Grave could not hold, but roſe again and appears before the Father for me, as Advocate, Mediator and Interceeder.** Who in my Youthful days was pleaſed to viſit me with the Appearance of his Holy Spirit, to turn me from the Evil of my Ways, making me ſenſible of his Judgments and Mercies, calling me by his Grace to a Reformation, and alſo put me into his Ser-

He reſigneth unto the Will of God, tho' willing to be diſſolved.

Job 3. 17.

1. Cor. 15. 55

Profeſſeth his ſtedfaſt Faith in Chriſt, &c.

vice

vice of the Miniſtration of the Word of Life and Doctrine of his Kingdom, endowing me with a Talent of his Holy Spirit of Underſtanding in Doctrine and Diſcipline for the Benefit of his Church, in which I have laboured for the Space of above Fifty Years, according to my Strength and Ability, thro' many Troubles, deep Exerciſes and Perils of divers kinds, met with by **Sea** and **Land**, which fell to my Lot in my Line of the Lord's Service, both in the **Wilderneſs**, by **Robbers**, and Blood-thirſty **Murderers**, by open **Oppoſers** and **Enemies** to Truth, and worſt of all by **falſe Brethren** under the ſame Profeſſion. Theſe things and many other great Exerciſes and Straits, the Lord's Arm and gracious Providence have ſtill preſerv'd me thro', and ſupported over in the Faith that gives Victory, having bleſſed his Work and given the Teſtimony of his Truth Dominion to this preſent Time. 1704.

He hath the Teſtimony of a good Conſcience.

And Victory by Faith in the Lord.

Now it pleaſed the Lord to give me Eaſe from my violent Pain, after a conſiderable time of Affliction, and the *National* Half-Year Meeting of Friends being at hand at *Dublin*, as uſual, I found ſome Drawings in

National Half-Years *Meeting at* Dublin.

1705. in Spirit to go to it, tho' my Body was weak, and according to Appearance unfit to take a Journey: So I went in Faith, knowing that the Lord's Strength had carried me through great Weakneſs, deep Exerciſes, and ſore Afflictions on many accounts in his Service, and according to Faith in him, Strength was given me to perform that Service, to the Satisfaction and Comfort of many Friends. After the Meeting was over, which held Three days, I return'd home in the company of ſeveral Friends.

Leinſter *Quarterly Meeting at* Catherlough.

Soon after *Leinſter* Quarterly Meeting began at *Catherlough*, I went to it, and the Lord's Power was with us in an eminent manner, to Friends Comfort and Encouragement in the Service of Truth. After the Meeting, which held part of Three days in the Worſhip of God and Church-Affairs, was over, I return'd home, and kept to Meetings as they came in courſe, both *Weekly* and *Monthly*.

W. E. *viſiteth Friends in their Meetings at* Dublin.

In the Beginning of the Firſt Month following, I had Drawings on my Spirit to go to *Dublin*, which I did, and was with Friends about a Week, and at Three publick Meetings for the *Worſhip of God*, as alſo at their Men's Meeting for *Church-Affairs*, and the Lord was pleaſed to fill my Heart with his *Word* and *Teſtimony*, as at other times, and to open many divine Myſteries, which I publiſhed in the Demonſtration of the Spirit and Power of the Lord Jeſus, in the publick Meeting, as he was pleas'd to give me Ability and Utterance; in the Concluſion of the Teſtimony, in the freſh Opening of Life, I told the Auditory, that *in the laſt Calamity over this Nation, that City felt little of it, but heard the Report, and had*

1705.

had not priz'd the Lord's Mercies ſo, as to walk worthy of them in that great Preſervation. And now, I was to tell them, *the Lord had a* Rod *in ſtore for the Inhabitants of that City,* (*to wit* Dublin) *and I deſired, in Submiſſion to the Will of God, that it might not be ſuch as would break them to pieces, and bid them remember, that I had told them of it.* Another day I was ſitting in a Friend's Houſe in that City, with ſeveral Elders and Brethren, and it ſprung afreſh in my Heart, to ſay to them, *that the Lord would make this* Earneſtneſs *of getting the Riches of this World, in the end unto many, with whom he hath long ſtriven, and often faithfully warn'd of the* Danger *thereof, that they might be weaned from the ſame, even as the Fleſh, that God gave to the* Jews *in the Wilderneſs, when they ſlighted the Bread which he gave them from Heaven, and luſted after the Fleſh-Pots, Onyons and Garlick in* Egypt.

A Rod of Judgment threatned upon the Inhabitants of Dublin *for their Ingratitude, &c.*

The evil Effect of Covetouſneſs, &c.

SECT.

SECT. XXVI.

In 1705, *He viſits the Province of* Ulſter *accompanied with* G. Rooke, *and in* 1706. *ſeveral Places, where People were deſirous to hear the Teſtimony of Truth; meets with Abuſe at* Roſcreagh; *viſits* Leinſter *Province Meeting and the County of* Tipperary, *in company with* Thomas Wilſon.

1705. SOME time after I left *Dublin*, and return'd home, it pleas'd the Lord to heal me ſo that I was very healthy, only weak of Body by reaſon of Old-age and Hardſhips, that I had endured in my Travels. I kept to Meetings near us, and was at *Dublin* at the *National* Meeting in the Third Month, 1705. from thence I went to the *Province* Meeting at *Wicklow* for *Leinſter*, and return'd to *Dublin* again, where I ſtaid one Meeting, after which I rode to *James Aſhton*'s (about Eight Miles) who was lying ſick, and we had a comfortable Meeting there, the Lord's Power and Spirit being with us, ſeveral Friends from *Dublin* were at that Meeting, we were well refreſhed in the Lord and one in another. From thence I went home in company of *Richard Eves*.

National Meeting at Dublin.

Leinſter Province Meeting at Wicklow.

James Aſhton.

And in the Sixth Month following had ſome drawings in my Spirit to viſit Friends Meetings in the *North*

North of *Ireland*; ſo in Faith, that the Lord would give me Strength to perform it, I took my Journey, and *George Rooke* from *Dublin* met me at *John Barcroft*'s, we travel'd together in the Service of Truth, and went to the *Province* Meeting for *Ulſter* in the County of *Ardmagh*, which held part of Three days in the *Worſhip of God* and *Church-Diſcipline*, and had good Service for the Lord and his People, we viſited Friends Meetings through that Province to *Colerain*, and had large and good Meetings, and many heavenly Myſteries were open'd, in the Life and Power of the Goſpel of Chriſt Jeſus to Friends, and Others that came to Meetings to hear the way of Truth declared. 1705.

W. E. and G. R. go into the North.

Ulſter Province Meeting at Ardmagh.

I was made ſtrong in the Lord's Power to perform that Service, Elders and Brethren were glad of the Viſit, and Friends well comforted. When we had performed that Service, we returned homeward, and came to *Navan*, where we lodged at an *Inn*, and purpoſed the next Morning to have parted in the Love of God, in which we travel'd together in the Lord's Service; but I being taken very ill that Night, my Companion would not leave me, until I was ſome thing eaſier.

Navan.

Then we rode together about Two Miles on my way homewards, where we met with *John Barcroft* and *Eleazar Sheldon* coming to meet us, they having heard of our Returning that way; ſo when we came to a Road that turn'd to *Dublin*, we took leave of *George Rooke*, who went home, and I with the other Friends rode to *John Barcroft*'s, and lodged there that Night, and the next day to my Son-in-Law *Eleazar Sheldon*'s

1705. *Sheldon*'s, and on the day following came to my own Houſe, the Lord having enabled me by his mighty Power, that was with us in this Service, to perform this Journey of about Three Hundred Miles in Old-age, Everlaſting Praiſe to his great Name, *Amen.*

Leinſter *Province Meeting at* Caſtledermot.

Then I frequented Meetings near home *Weekly* and *Monthly*, as they fell in courſe, and *Leinſter* Province *Quarterly* Meeting being at *Caſtledermot*, I went to it, and had good Service for the Bleſſed Truth, in the Openings of the Spirit of Life in Chriſt Jeſus and Power of God, the Service of that Meeting held part of Three days, as uſual; and when it was over, I went home, and ſoon after to *Dublin* to our *National* Half-Year Meeting, where were Friends from ſeveral Parts of the Nation, and accounts given to the Meeting *of the Proſperity of Truth, and Preſervation of Friends therein, and matters relating to Goſpel-Order in the Church of Chriſt, being cloſely diſcourſed in ſeveral needful Points.* I was brought under great Exerciſe of Spirit, by reaſon of Oppoſers, but the Lord's Power went over all Oppoſition, in which I was comforted, and praiſed God, who is bleſſed for ever! When the Service of that Meeting was over, I return'd home in company with ſome Friends.

Half-Years National *Meeting at* Dublin.

Now Winter coming on, and my old decay'd Body not able to indure Cold and Hardſhip in Travel, I kept to Meetings near home, until the Spring following, then *Leinſter* Province Meeting being at *Catherlough*, I went there, and ſtaid the Service of that Meeting, ſo return'd home, and Six Weeks after

Leinſter *Province Meeting at* Catherlough.

was

was our *Quarterly* Meeting for *Leinſter* at *Caſtledermot*, in the Second Month, 1706. and I went thither, where was a great Appearance of Friends, from ſeveral Parts of the Province, and accounts were given of the care of Elders and concerned Friends, in every *Monthly* Meeting in the Province; that all, who frequented our Religious Aſſemblies, and profeſſed the Truth, might walk orderly in all Reſpects, as becometh true Chriſtians; alſo accounts were given of *great Openneſs and Deſires in many People, to have Meetings, to hear Truth's Teſtimony declared in ſeveral Places, where our Friends had no Meetings: Wherefore Friends and Brethren, who had publick Teſtimonies in the Miniſtry of the Goſpel, were encouraged to viſit ſuch Places, that thoſe good Deſires in People might be anſwered.*

1706. Caſtledermot.

Openneſs in People to hear the Truth declared.

When the Service of that Meeting was over, I return'd home in the company of *George Rooke*, we having determin'd to go and viſit a Quarter, where People were deſirous to hear the Teſtimony of Truth declared, and after ſtaying one Meeting with Friends at *Mountmelick*, we went to *Mountrath*, and had a Meeting there with Friends, and from thence to *Knockballymagher*, and had One there, then proceeded on our Journey from amongſt Friends, and came to *Roſcreagh*, where the People were willing and ready to let us have a convenient Place to meet in, and many came to the Meeting; but *Dominick Mead*, an Arch-Deacon, [ſo called] and Juſtice of the Peace in that Quarter, was enraged againſt us, and very abuſive, not only with his Tongue, but alſo with his Hands;

Mountmelick Mountrath.

Knockballymagher.

Roſcreagh.

Dominick Mead *abuſive to Friends.*

1706. yet Friends Patience and wise Conduct in the Authority of the Blessed Truth, prevail'd over him; so that we got Two Meetings, for publishing the Gospel of our Lord and Saviour Jesus Christ, which were to our Satisfaction.

A Meeting in the House of a noted Person.

The next day, being First-day of the Week, we had a Meeting some Miles from thence, where a Noted Man in that Quarter, was willing to let us meet in his House, and a great Gathering of good-like People came to hear Truth declared; on the day following we had another Meeting some Miles distant from thence, and several sober People came to it, who were attentive to hear the free Gospel preached, and seem'd to be well satisfied with what they heard declar'd. From thence we went to *Birr*, and staid a Meeting there with Friends, and afterward came to my House in the company of some Friends, in all these Meetings the Lord's good Spirit and Power strengthned and gave us Wisdom to divide the Gospel, and open the Mysteries of the Kingdom of Christ, to the Understandings of the People.

Birr.

G. R. return'd home.

The next day being our Meeting-day at *Mountmelick*, *George Rooke* staid with us that Meeting, and then we parted in the Love of God; he went to *Dublin* to his Family, and our *National* Half-Year Meeting beginning at *Dublin* the Eighth day of the Third Month following, I took my Journey thither in the company of my Wife, and several others, where was a great Appearance of Friends from several parts of the Nation, and good Accounts brought of *Friends Godly Care for the Preservation of one another in Gospel-Order*,

Account of Friends Care from several Parts.

Order, the Lord's mighty Power was with us to our great Comfort and Refreſhment, whoſe good Spirit gave us Wiſdom and Utterance both in Doctrine *and* Diſcipline. The Service of this Meeting held Three days in the publick *Worſhip of God* and *Church-Affairs*; when it was over, I return'd home with my Wife and Friends. 1706.

After this our Province *Six Weeks* Meeting being at the *Moat*, I found a Concern to go thither, where was a large Appearance of Friends and Others, and the Lord's Refreſhing Goodneſs with us, to our great Comfort and Encouragement in this Religious Duty and Service, which held part of Two days in publick *Worſhip* and *Diſcipline*; when it was over, I went home, and kept to Meetings as uſual, and ſoon after went to *Knockballymagher* in the County of *Tipperary*, and was at the Burial of a Daughter of *James Hutchinſon*, who had lain lingring very long, and many Friends and Others came thither to her Burial, where I had good Service among them in the Teſtimony of the Goſpel of the Kingdom of Jeſus Chriſt, ſo return'd home in the company of my Wife and other Friends. Province *Meeting at the* Moat. Knockballymagher. *County of* Tipperary.

Some time after our Province Meeting for *Leinſter* being by Appointment at *Athy*, I went thither, and when the Service of that Meeting was over, return'd homeward with my Wife, and ſoon after I viſited Friends at the *Moat* and there-a-way, and had Four comfortable Meetings. From thence I rode to *Thomas Wilſon*'s and ſtaid Two Nights, and had a large Meeting at *Edenderry* with Friends, the Lord's Bleſſed Power being with us, and enlarging our Hearts in the Myſtery of the Doctrine of his Kingdom to Province *Meeting at* Athy. Moat. Thomas Wilſon's.

1706. our Comfort; From thence I went to *Ballynolert*, and had a Meeting with Friends there, and then return'd to my own Houſe.

Ballynolert.

Province *Meeting at* Caſtledermot.

Soon after this I went to our *Quarterly* Province Meeting at *Caſtledermot*, which held part of Three days, and when the Service thereof was over, I took a Journey to the Counties of *Wicklow* and *Wexford*, and had a Meeting at *Ballynaclaſh*, and another at *Wicklow*. From thence I went to *William Eves's*, where *George Rooke* came to me from *Dublin*, and the next day being Firſt-day of the Week, we were with Friends at their *Monthly* Meeting at *Ballycane*, and the Lord's Power and Preſence with us to Friends Comfort and Refreſhment. From thence we went to *Clones*, and had a Meeting there, and next day to *Iſrael Webſter's*, and had a Meeting there, and the day following to *Thomas Stephens's*, and had a Meeting in Friends Meeting-Houſe there, from thence to *Eniſcorphy*, and lodged at *Jacob Lary's*, and the next day to *Lambs-town*, where we had a full Meeting; after which we returned to *Enniſcorphy*, and the next day went to *John Fred's* and had a large Meeting in a Barn, it being on Firſt-day of the Week.

Wicklow. Wexford. Ballynaclaſh.

Ballycane.

Clones.

Lambs-town.

Enniſcorphy.

Robert Lackey's.

That Evening we went to *Robert Lackey's* Ten long Miles, where we had a powerful Meeting, the High-Sheriff of the County and ſeveral Others being there, who afterward expreſſed their Satisfaction concerning the Truth of the Doctrine there declared, in the Demonſtration of the Spirit and Power of our Lord and Saviour Jeſus Chriſt. From thence we went to *Athy*, and had a Meeting there the next day,

Athy.

after

after which we parted, the Lord having enabled me to perform this Travel, and Service by the Aſſiſtance of his wonted Goodneſs, in the Eightieth Year of my Age. Praiſes to his great Name for ever and ever, *Amen.* 1706.

National *Meeting at* Dublin.

Now the Time of our *National* Meeting at *Dublin*, as uſual, being at hand, I went thither, where the Lord's Power was plentifully manifeſted in our Meetings, both for the *publick Worſhip of God*, and thoſe for *Diſcipline*, and keeping up of good Order in the Church of Chriſt; many heavenly Myſteries of Faith were opened in the Spirit and Power of the Lord Jeſus Chriſt, alſo the Affairs of Truth being manag'd with Peace and Concord, in the Senſe and Guidance of the Holy Spirit of Truth, Friends and Brethren were ſweetly comforted and edified in the Love of God; ſo parting therein we return'd to our ſeveral Habitations, Praiſes to the Lord for ever! Who enabled me to hold out this Journey and Service, and is a preſent Help to them that fear him.

Mountmelick.

Now cold Winter coming on, and my decaying Body not able to endure much Hardſhip, I kept to our uſual Meetings at *Mountmelick*, *Weekly* and *Monthly*; and in the Firſt Month, the Seaſon being temperate, I rode to *Dunlavin*, and had a large Meeting there, to which many good-like, ſober People came. From thence I went to *Caſtledermot*, to our *Quarterly* Meeting for *Leinſter* Province, where many Friends met, and were well refreſhed in the Lord Jeſus Chriſt, the Service of that Meeting held part of Three days, and the Week following

Quarterly *Meeting for* Leinſter *at* Caſtledermot.

Thomas

1707. *Thomas Wilson* met me at *Birr* by Appointment, we ſtaid one Meeting there with Friends, and then went to the County of *Tipperary*, where ſeveral ſober People, were deſirous to hear Truth declared, and willing to let us meet at their Houſes; we had Two Meetings with them, and then came to *James Hutchinſon*'s, where we had a large Meeting, it being on a Firſt-day. From thence we went to *Mountrath*, and ſtaid a Meeting there, and ſo returned home. Soon after which our Province Meeting being at *Athy*, I went thither, and after the Service of the Meeting was over, return'd to my Dwelling.

Birr.

County of Tipperary.

Mountrath.

Province *Meeting at* Athy.

SECT. XXVII.

In 1707. *Friends Care over* W. E's. *Wife in her Sickneſs was extraordinary*, He, *and* G. Rooke *viſit moſt of the Three Provinces of* Ulſter, Leinſter, *and* Munſter.

Half Years *Meeting at* Dublin.

NOW, our *National* Half-Years Meeting at *Dublin* drawing nigh, I went thither in company of my Wife and Friends, where was a great Appearance of Friends, from ſeveral parts of the Nation, and Accounts were given of Truth's Proſperity, and of Friends Care in every Province for the Welfare of the Churches; the Lord's ancient Goodneſs was with us, and his Holy Spirit gave Ability in his Service, both

both in *Doctrine* and *Discipline*, but *my Spirit was deeply affected with Sorrow, in that most of our Elders were taken away from us, who used to attend the Service of such Meetings.* This Meeting held part of Four days, when it was over, we return'd home in the Company of Friends, I being much disabled in Body by a great Cold and Old-age, also my tender Wife was taken sick on the Road; yet the Lord enabled us to get home, Everlasting Praises to his great Name for all his Manifold Mercies!

1707.

W. E. sorroweth for the Loss of the Elders company.

When I had rested Two or Three days, I was pretty well again; but my Wife's Illness increased upon her, so that she took her Bed and lay very sick near Three Months, being brought so weak, and worn away, that she could not turn or help herself, but as she was help'd; many Friends came to visit her from divers Places, and several Women-Friends of *Mountmelick* were very kind and careful of her, Two of them at a time attending her day and Night for the most part, when according to Appearance there was little likelihood of her Recovery. Yet I often prayed earnestly and fervently to the Lord, *that He would be pleas'd to heal, and restore her to me, as an Helpmeet in my Old-age*; and he was graciously pleas'd to answer my Petition, as he had at many other times in great Streights, and raised her from her great Weakness, *Blessed be his worthy Name for evermore!* Now when she was a little recovered, I went to the *Moat*, and visited Friends Meetings thereaway, so return'd home, and found my Wife much recover'd.

W. E's *Petition answer'd.*

Soon

1707. *Thomas Wilson* met me at *Birr* by Appointment, we ſtaid one Meeting there with Friends, and then went to the County of *Tipperary*, where ſeveral ſober People, were deſirous to hear Truth declared, and willing to let us meet at their Houſes; we had Two Meetings with them, and then came to *James Hutchinſon*'s, where we had a large Meeting, it being on a Firſt-day. From thence we went to *Mountrath*, and ſtaid a Meeting there, and ſo returned home. Soon after which our Province Meeting being at *Athy*, I went thither, and after the Service of the Meeting was over, return'd to my Dwelling.

Birr. *County of* Tipperary.

Mountrath.

Province *Meeting at* Athy.

SECT. XXVII.

In 1707. *Friends Care over* W. E's. *Wife in her Sickneſs was extraordinary, He, and* G. Rooke *viſit moſt of the Three Provinces of* Ulſter, Leinſter, *and* Munſter.

Half Years *Meeting at* Dublin.

NOW, our *National* Half-Years Meeting at *Dublin* drawing nigh, I went thither in company of my Wife and Friends, where was a great Appearance of Friends, from ſeveral parts of the Nation, and Accounts were given of Truth's Proſperity, and of Friends Care in every Province for the Welfare of the Churches; the Lord's ancient Goodneſs was with us, and his Holy Spirit gave Ability in his Service, both

both in *Doctrine* and *Diſcipline*, but *my Spirit was deeply affected with Sorrow, in that moſt of our Elders were taken away from us, who uſed to attend the Service of ſuch Meetings.* This Meeting held part of Four days, when it was over, we return'd home in the Company of Friends, I being much diſabled in Body by a great Cold and Old-age, alſo my tender Wife was taken ſick on the Road; yet the Lord enabled us to get home, Everlaſting Praiſes to his great Name for all his Manifold Mercies!

1707.

W. E. ſorroweth for the Loſs of the Elders company.

When I had reſted Two or Three days, I was pretty well again; but my Wife's Illneſs increaſed upon her, ſo that ſhe took her Bed and lay very ſick near Three Months, being brought ſo weak, and worn away, that ſhe could not turn or help herſelf, but as ſhe was help'd; many Friends came to viſit her from divers Places, and ſeveral Women-Friends of *Mountmelick* were very kind and careful of her, Two of them at a time attending her day and Night for the moſt part, when according to Appearance there was little likelihood of her Recovery. Yet I often prayed earneſtly and fervently to the Lord, *that He would be pleas'd to heal, and reſtore her to me, as an Helpmeet in my Old-age*; and he was graciouſly pleas'd to anſwer my Petition, as he had at many other times in great Streights, and raiſed her from her great Weakneſs, *Bleſſed be his worthy Name for evermore!* Now when ſhe was a little recovered, I went to the *Moat*, and viſited Friends Meetings there-a-way, ſo return'd home, and found my Wife much recover'd.

W. E's *Petition anſwer'd.*

Soon

1707. Soon after, *Leinſter* Quarterly Meeting being at *Caſtledermot*, I went thither in the company of ſeveral Friends, and ſome were there from each *Monthly* Meeting in the Province, who brought accounts of the State of each Meeting, and how the Teſtimony of Truth was kept up, the Service of that Meeting held part of Three days; when it was over, I went with my Fellow-Labourer *George Rooke* to *John Watſon*'s, and the next day to *Waterford*, and on the day following had a Meeting there with Friends, and Others that came to it, and had good Service for Truth.

Leinſter Quarterly Meeting at Caſtledermot.

Waterford.

Clonmel. Next day we rode to *Clonmel* in the company of ſeveral Friends, and on the day following had a Meeting there with Friends in their *Meeting-houſe*. After which we went to *Knockgraffen*, and lodged at *Peter Cook*'s houſe, and next Morning to *Tipperary* and had a Meeting there that day, to which ſeveral ſober People came, and were very attentive to what was declared in the Spirit and Power of our Lord Jeſus Chriſt, and went away well ſatisfied, alſo Friends were well refreſhed in the Lord, and one in another.

Knock-Graffen.

Tipperary.

Limerick. The next day we went to *Limerick*, and on the day following, being Firſt-day of the Week, had Two Meetings in Friends *Meeting-Houſe* there, and next Third day we had a Meeting at *Six Miles-Bridge* in the County of *Clare*, which was large, many Men of Account came to it, *Three Juſtices of the Peace*, One was the *Prieſt* of that Pariſh, and all very ſober and attentive to hear Truth declared, and the Goſpel was preached to them in the Demonſtration of

Six Miles-Bridge.

Three Juſtices of the Peace and a Prieſt at the Meeting.

of the Spirit and Power of God, and many deep Myſteries of the Kingdom of Chriſt Jeſus were opened, which ſeem'd to have Impreſſion on many of them. 1707.

After the Meeting was over, we went to the *Inn*, where we had left our Horſes, and the aforeſaid Prieſt, who was a Juſtice of the Peace, came thither to us, and very courteouſly offer'd his kindneſs, in what he could do; thence we came back to *Limerick*, and that Evening had a Meeting with Friends at *Thomas Pearce*'s houſe, and from thence to *Birr*, and on the day following was at Friends Meeting there; ſo lodged that Night at *Thomas Winſloe*'s, and the next day came to my own Houſe, where I parted with *George Rooke*, who went to his Houſe and Family in *Dublin*. *The Prieſt is courteous to Friends.* Birr.

Now I kept to Meetings about home, and in a ſhort time it was in my Mind to viſit Friends in the Province of *Ulſter*, and to get Meetings at ſome Places, where no Friends dwelt; ſo *Leinſter* Province Meeting being at the *Moat*, I went thither, and ſtaid the Service of that Meeting, and when it was over, I took my Journey to the *North*, with my aforeſaid Companion *George Rooke* and ſeveral other Friends, we rode that day to *Finagh*, in the County of *Cavan*, and had a Meeting in the Evening at the *Inn* where we lodged, there having not been a Meeting of our Society in that Town before; ſeveral People came to the Meeting, where Truth was declared to them, and they were ſober, next Morning we rode to *Cavan*, and viſited ſome Friends, who were then Priſoners there for their Teſtimony againſt Tythes. Leinſter *Province Meeting at the* Moat. Finagh. *Some Friends Priſoners at* Cavan.

1707. The day following we were with Friends at their Meeting beyond *Ballyhayes*, and after the Meeting we went to *Coot-hill*, having ſent ſome Friends before to *Clownes*, to get a place for a Meeting, and bring us word, which they did; ſo we had a Meeting with Friends at *Coot-hill*, and the next day went to *Clownes*, where we had a full Meeting, and the Goſpel of Chriſt was preach'd to them, all being quiet. After the Meeting we rode to *Monaghan*, and that Evening had a Meeting in a large Dining-Room at the *Inn*, where we lodged.

Ballyhayes.
Coot-hill.
Clownes.
Monaghan.

Now the Father and Uncle of that Prieſt, who had caſt thoſe Friends into Priſon at *Cavan*, living near our Road, we went thither the next day and diſcours'd them, endeavouring to prevail for our Friends Liberty, but we got little Entrance; ſo left them, and came that Night to *Ballyhagan*, where we had a large and full Meeting on the Firſt day of the Week, and the Lord's Power and comfortable Preſence with us, to great Satisfaction.

Ballyhagan.

Next day we were at a full and comfortable Meeting beyond *Charlemount*, and then went to *Toberhead*, in the County of *Londonderry*, and had a Meeting there, to which Friends came from other Meetings, and were well refreſh'd in the Lord *Jeſus Chriſt*. After that Meeting we went to *Grange*, in the County of *Antrim*, and ſtaid a Meeting there with Friends, and from thence to the Town of *Antrim*, and had one there, after which we went to *Richard Boye*'s in the company of many Friends.

Charlemount.
Toberhead.
Grange.
Antrim.

The

The Province Meeting for *Ulſter* began there on the next day, and held part of Two days in *Worſhip* and *Diſcipline*, from thence we went to *Lurgan*, and ſo to *Monallen*, and had a Meeting there, where moſt of ancient Friends came, and were well refreſh'd in the Lord and one in another. After this Meeting we went to ſee *Archibald Bell*, he being very old and feeble, and having walk'd in the Truth many Years, we lodged at his houſe one Night, and the next day went to the Meeting at *Richard Boye's*, and ſo to *Lisburn* and were with Friends at their Meeting there. After the Meeting we went to *Hilsborough*, and next day had a Meeting there, in all theſe Meetings the Teſtimony of Truth was largely declared, and many deep Myſteries in the Doctrine of Chriſt's Kingdom were open'd, in the Demonſtration of the Spirit and Power of our Lord and Saviour Jeſus Chriſt.

1707.

Ulſter *Province Meeting.*

Monallen.

Archibald Bell.

Liſburn.

Hilsborough.

After this Meeting we went to *Tobias Courtney's*, and lodged there one Night, and on the next day went to *Lurgan*, where we had a very large and full Meeting of Friends and other People. On the day following, being the Firſt-day of the Week, the Lord's Power was mightily with us, and many heavenly Myſteries were opened in the Doctrine of the Everlaſting Goſpel of Chriſt Jeſus, to the tendring and refreſhing of many Hearts and Souls, and to the breaking down the ſtrong holds of the Man of Sin. Now when this great Meeting was over, we had gone through our intended Service in the Province of *Ulſter*, except the viſiting of one ſmall Meeting, which lay ſome Miles remote, and I being much ſpent, and having

Lurgan.

1707. having also got cold, was willing to rest one day, before I took my Journey to *Dublin*; so my Companion *George Rooke* answer'd the Service of that Meeting, and by Appointment I met him at *Newry*, where we had the company of many honest tender Friends, that were going to *Dublin* to our *National* Half-Years Meeting, which was then at hand.

W. E. *and* G. R. *meet at* Newry.

The next day we all went to *Garlands-Town*, to lodge that Night, and had a Meeting there that Evening, the Inn-keeper being very courteous and willing to let us have Room to meet in. The next day we went to *Drogheda*, where several Friends from *Dublin* met us, and that day had a Meeting there, where the Testimony of Truth was set over the *Unfaithfulness of some Inhabitants in that Town, who professed the blessed spotless Truth.*

An Evening Meeting at Garlands-town.

Drogheda.

SECT. XXVIII.

In several Meetings, both National *and* Provincial, *He was earnest to have* Marriage, *which is God's Ordinance, both begun and accomplish'd in God's Counsel.*

Ninth Month Half Years *Meeting at* Dublin.

THE next day we all went to *Dublin*, and on the day following, being the Seventh day of the Week, and Eighth day of the Ninth Month, 1707.

our

our *National* Half-Years Meeting began as uſual, and many Friends were there from ſeveral Parts of the Nation, alſo Accounts were given of the Affairs of Truth, and Concern of Friends for it's Proſperity; the Service of the Meeting held part of Four days, in the *publick Worſhip of God*, and Meetings for *Church-Diſcipline*. When it was over, I return'd home in company of ſeveral Friends, and the *Quarterly* Meeting for *Leinſter* Province being ſhortly after at *Mountmelick*, Accounts were brought from the ſeveral *Monthly* Meetings in the Province, how *Church-Diſcipline was kept up*, and a hoſy and zealous Concern was on Friends, That *Marriage, which is God's Holy Ordinance, might be proceeded in, and performed according to his Holy Will, that therein his Joyning might be known, ſo that thoſe, who give and take in* Marriage, *may do it in God's Fear and Counſel, and not for Riches and Worldly Ends, for that is contrary to the Ordinance of God in* Marriage, *which is Honourable in it ſelf, being uncorrupted; and Truth muſt and will regulate the Violation thereof.* 1707.

Quarterly *Meeting at* Mountmelick.

God's *Joynings to be minded in* Marriage.

Some time after this Meeting, the aforeſaid Concern of *Marriage* was cloſely ſpoken to in our *Monthly* Meeting for *Church-Affairs* at *Mountmelick*; and our *Six-Weeks* Meeting for *Leinſter* Province being appointed to be at *Athy*, it was upon my Spirit to be there, and to viſit ſome Meetings of Friends there-a-way, and tho' it was cold Winter, the days ſhort, foul Weather, the Ways very deep, and my Body aged, yet I doubted not *of the Lord's Aſſiſtance, to give Ability to perform as well this Service, as He had at many other times in great Difficulties and Dangers.* So in the *Faith of Jeſus* I went thither, where was

Marriage *c'oſely diſcours'd of.*

Province *Meeting at* Athy.

1707. was a pretty large Appearance of weighty Friends and Elders, and after ſome time in worſhipping of God, we went to our Service in *Church-Affairs*, Men and Women apart, in the Senſe of the Lord's Goodneſs. Several matters relating to *Goſpel-Order* and *Diſcipline* in the Church of Jeſus Chriſt, were cloſely diſcourſed, and there being ſeveral Couple, who preſented themſelves at that Meeting, declaring their Intentions of *Marriage* with each other, it gave ſome Occaſion for a large Diſcourſe of that *Great Ordinance of* Marriage, *as it was inſtituted by God; and a weighty Concern was upon my Spirit, to preſs all Friends concern'd in that Caſe of* Giving and Taking in Marriage, *to do it in the Lord's way, as He inſtituted it in the Beginning, when he created* Man *and then* Woman *to be an Help-meet, and brought her to him and join'd them together, as* Man *and* Wife; *that ſo all Friends concern'd in that Matter, ſhould be careful to act therein in the Counſel of God, from the Beginning to the Accompliſhment thereof, and* Marry *in the Lord, which* Marriage *is honourable, the Bed undefil'd.*

W. E. openeth the manner of right Marriage,

When the Service of this Meeting was over, which held part of Two days, I went in Truth's Service as it opened on my Spirit, in a Senſe of the Lord's Drawings, and had a Meeting at *John Watſon's*, and another at *New-Garden*, and the Lord's Goodneſs was greatly with me, who mightily ſtrengthned me both in the *Inner* and *Outward* Man; ſo that the Teſtimony of the Bleſſed Truth was held forth, and the Doctrine of the Goſpel divided, in the Wiſdom and Authority of the Spirit and Power of the Lord Jeſus Chriſt, to the great Comfort of true hearted Friends.

John Watſon's. New Garden.

When

When this Service was over, I went to my own Dwelling in Peace and Satisfaction in the Lord. I attended Meetings near home until our next *Provincial* Quarterly Meeting, which was at *Castledermot*, and in the Lord's Drawings upon my Spirit to that Service, I went there in the Faith of Jesus Christ, *that he would strengthen both my* outward *and* inward *Man, to perform the Journey and Service which he required, as he had often done to my great Encouragement, through many Difficulties and Weakness*; accordingly the Lord strengthned me with his Power and good Spirit, to stand in his Testimony over all that, which was contrary to the Government of Christ in his Church. And the Service of that Meeting was carried on, and performed in a good Authority of the Lord's Power and ancient Goodness. When the Service of that Meeting was over, I returned home, attending the Meetings, as usual. 1707.

Quarterly *Meeting at* Castledermot.

W. E. *relieth upon the Lord for Ability in his Service.*

And our next *Six-Weeks* Meeting for *Leinster* Province being appointed at *Catherlough*, I went to it, where many Friends of the Province met to worship God, and perform Service in the Church of Christ. When the Meeting was over, I went home, and I still found, that the Lord renewed my Strength and Ability beyond the ordinary Course of Nature, *Everlasting Praise to his great Name!*

Province *Meeting at* Catherlough.

The next Quarterly Meeting for the Province of *Leinster* was at *Mountmelick*, where the Lord's Power did eminently appear, for the maintaining the Testimony of his Blessed Truth, both in *Doctrine* and *Discipline*.

Quarterly *Meeting at* Mountmelick.

When

1708. When the Service of this Meeting was over, I went in the company of ſeveral Friends to *Dublin*, to our *National* Half-Years Meeting, which was then at hand, being in the Third Month, 1708. and through the Lord's great Goodneſs and Mercy to me, was enabled to hold out the Service of that great Meeting, which held from the Eighth to the Twelfth day of the Month, and when it was over, I returned to my Dwelling, and attended Meetings there-a-way.

National Half-Years *Meeting at* Dublin.

Our next *Six-Weeks* Meeting being appointed at *Ballycane* in the County of *Wicklow*, I had ſome Drawings on my Spirit to be there, and truſting in the Lord for Ability, took my Journey to *New garden* in the County of *Catherlough*, and was with Friends at their Meeting. After which I went to *Dunlavin*, where I had appointed a Meeting, *George Rooke* from *Dublin* met me there, and we had a full and ſatisfactory Meeting of Friends and ſober People. After which we went to *Thomas Ducket's*, and next day to *Ballycane* in the County of *Wicklow*, where the Province Meeting began the day following, which held part of Two days, and a great Appearance of Friends and ſober People. When the Service of the Meeting was over I went homewards, and next day at Evening got to my own Houſe very weary, having got a great Cold, yet kept to Meetings about home.

New Garden.

Dunlavin.

Province *Meeting for* Leinſter *at* Ballycane.

SECT.

SECT. XXIX.

In 1708. *and* 1711. *He viſited* Munſter, *and attended both* Monthly, Provincial, *and* National *Meetings in his Old Age, to the Joy and Refreſhment of faithful Friends. And in* 1712. *at the* National *Meeting in* Dublin, **ſolemnly took his laſt leave of Friends,** *after which he fell ſick, and in Three Months time died, aged near Eighty Five.*

FInding my Ability renewing, and Drawings upon my Spirit to viſit ſome Parts of the Province of *Munſter*, our Quarterly Meeting being at hand by appointment at *Caſtledermot*, I took that in my way towards *Munſter*, and ſtaid the Service thereof, where I met with *George Rooke*, who went with me that Journey in the Lord's Service. After the Meeting we went that Evening to *John Watſon*'s, and the next day to *Waterford*, and on the day following had a Meeting there, and next day to *Clonmel*, where we had a Meeting with Friends on the day following.

1708.

Province *Meeting at* Caſtledermot.

Waterford.

Clonmel.

From thence we went to *Joſhua Fennell*'s, and had a Meeting there with Friends, ſo to *Tipperary*, and had a Meeting there in the *Market-Houſe*, where came a great Concourſe of Friends and other People. From thence we went to *Limerick*, and had

Limerick.

1708. had a Meeting with Friends there, and on the day following had a Meeting at *Six-Miles-Bridge* in the County of *Clare*, ſo came back to *Limerick*, and ſtaid another Meeting there with Friends, and on the day following we went to *Silver-mines*, and that Evening had a Meeting at the *Inn*, where we lodg'd, to which many People came and were attentive to hear the Doctrine of Chriſt's Kingdom, that was preached to them in the Spirit and Power of the Lord Jeſus Chriſt.

Six-miles-Bridge. Limerick. Silver-mines.

Birr. The next day we went to *Birr* accompanied with *Thomas Pearce* and *George Peaſe*, and on the day following being First-day of the Week, we had Two Meetings there with Friends, and the next day *George Rooke* and I went to *Joſeph Robinſon*'s in the County of *Weſt-Meath*, and on the day following had a Meeting with Friends at *Walters-town*. Next day one at the *Moat*, and the day following one at *Liſmoiney*, in all which Meetings the Lord's Spirit and Power was with us, and his Goodneſs upheld us in the Teſtimony of his Bleſſed Truth, the Goſpel of his Kingdom being rightly divided, and Friends refreſhed in the Lord Jeſus Chriſt, and one in another. Here I and my Companion parted, and each of us return'd home: This was in the Sixth Month, 1708.

Walters-town Moat. Liſmoiney.

Half-Years *Meeting at* Dublin. I kept to Meetings near home, until our Half-Years Meeting at *Dublin*, which begun the Eighth day of the Ninth Month, as uſual, I went thither, where many Friends appeared from ſeveral Parts of the Nation, and an Account of the Affairs of Truth and Welfare of the Churches were given. Here I met with ſome Exerciſe, but the Lords Power went over it,

it, Bleſſed be his great Name, who ſtands by, and owns his Teſtimony. Now, when the Service of this Meeting was over, I returned home in company of ſeveral Friends, and my old decay'd Body was weary with Riding; ſo I tarried near home, and frequented both *Weekly*, *Monthly*, and *Six Weeks* Meetings. 1709.

I alſo was enabled to go to the following *Half-Years* Meeting at *Dublin*, which begun the Eighth day of the Third Month, 1709. After the Service of that Meeting was over, which held ſeveral days, as uſual, I returned homewards in the company of Friends. Some time after having Drawings upon my Spirit, to viſit Friends about the *Moat*, I went thither accompanied with *Joſhua Strangman*, and was at Friends Meetings at the *Moat*, and *Walters-town*; where we were well refreſh'd in the Lord Jeſus Chriſt, and one in another; ſo I return'd home. National Half-Years *Meeting* at Dublin. Moat.

Soon after the *Quarterly* Meeting being at *Caſtle-dermot*, I went to it, where there was a large Appearance of Friends from ſeveral Parts of the Province, and the Lord's mighty Power with us, in the Service of that Meeting, both in the *publick Worſhip of God*, and in Meetings of *Diſcipline* for promoting *Goſpel-Order* amongſt us, and many things relating thereto, were cloſely diſcourſed, in a weighty Senſe of God's Goodneſs on the Spirits of ſenſible Elders and Brethren, to our great Comfort in the Lord Jeſus Chriſt. Quarterly *Meeting at* Caſtledermot.

When the Service of the Meeting was over, I went home, and was at Meetings as uſually, and ſome Weeks after, the *Province* Meeting for *Munſter*

1709. being appointed at *Limerick*, I having ſomething upon my Spirit to be there, took my Journey, accompanied with *Ralph Stephenſon* and my Son *Tryal* from my houſe to *Birr*, and ſtaid a Meeting there with Friends; but *RalphStephenſon* return'd home. On the day following I went to *Limerick*, accompanied with *Thomas Winſloe* and my Son *Tryal*, we were at the Province Meeting there, which held part of Two days, and when my Service was over, I went back to *Birr*, and ſo home to my houſe; the Lord ſtrengthned me mightily in the Performance of this Journey and Service, Everlaſting Praiſes to his great Name!

Limerick.

Birr.

Munſter *Province Meeting at* Limerick.

Now I kept to Meetings near home, until about the time of our *National* Half-Years Meeting, which begun at *Dublin* the Eighth day of the NinthMonth, as uſual, then I went in company of *Richard Eves* firſt to *Athy*, to our Province Meeting, which was there at that time, and after the Service of the Meeting was over, we went to *Dublin*, and on the day following our *National* Meeting begun, where was a great Appearance of Friends from ſeveral Places, and Accounts were brought of the Affairs of Truth in the particular Meetings of Friends. The Service of this Meeting held part of Four days in the *Worſhip of God* and *Church-Affairs*, when it was over, I return'd home.

National Half-Years *Meeting at* Dublin.

Soon after, our Provincial *Quarterly* Meeting was at *Caſtledermot*, and I went thither in the company of *Richard Eves*; the Service of this Meeting held part of Three days in the *Worſhip of God* and *Diſcipline of the Church*, and the ſweet and comfortable Preſence

Quarterly *Meeting at* Caſtledermot.

ſence of the Lord Jeſus Chriſt was with us, to Friends great Comfort and Refreſhment; when the Service of the Meeting was over, I went home. 1710.

In the Third Month, 1710. I went to our *National* Meeting at *Dublin*, and a great Appearance of Friends from ſeveral Parts of the Nation was there, alſo Accounts given of the *Affairs of Truth*, and Friends Concern in each Province for it's Proſperity, when the Service of that Meeting was over, which held ſeveral days, as uſual, for the *publick Worſhip of God* and *Church-Affairs*, I went home: And ſoon after our *Quarterly* Province Meeting being again at *Caſtledermot*, I went thither, and ſtaid the Service thereof, which was weighty; when it was over, I returned home, the Lord hitherto renewing my Strength in his Service, both in the *inward* and *outward* Man. National *Meeting at* Dublin.

Our next *Six Weeks* Meeting for *Leinſter* Province being appointed at *Ballycane* in the County of *Wicklow*, I found ſome Drawings upon my Spirit to be there, and accordingly went, tho' feeble in Body; next Morning after the Meeting was ended, I took my Journey homewards in company of Friends, and through the Lord's Mercy got well home. Province *Meeting at* Ballycane.

Soon after was our *National* Half-Years Meeting at *Dublin*, and I found the Lord's Drawings freſh upon my Spirit to be there, tho' I was very feeble and weak in Body; for the Lord's gracious Promiſe was to me, that *I ſhould not want Strength and Ability*. I went thither, where I had good Service for the Lord and the Teſtimony of his Bleſſed Truth, *the Lord wonderfully ſtrengthning me o-* Half-Years *Meeting at* Dublin.

ver

1711. *ver Old Age and other Infirmities, ſo that the Journey was made eaſie.* When the Service of this great Meeting was over, I went home in company of Friends.

Quarterly *Meeting for* Leinſter at Caſtledermot.

Soon after this our *Quarterly* Meeting for *Leinſter* being appointed at *Caſtledermot*, having ſome Drawings upon my Spirit, I went thither, and afterward I went to our enſuing *National* Half-Years Meeting at *Dublin*, in both which, the Lord ſtrengthned me mightily in the Service of his Bleſſed Truth, in *Doctrine* and *Church-Diſcipline*, and the Power of the Lord in his Teſtimony was over all. When the Service of theſe large and heavenly Meetings was over, I went home in the company of ſome Friends. Now finding my ſelf unable to endure long Journeys; *I was content to reſt in the Will of God, who had lengthned my time to Old Age, and done great things for me, to whoſe Great and Worthy Name be Praiſe, Glory and Honour for Ever and Evermore!*

National *Meeting at* Dublin.

So having reſted ſome time, and kept to Meetings near home, finding my Ability ſomething ſtrong again, and my Mind drawn forth to viſit Friends Meetings in the Province of *Munſter*, I ſet forward in the Seventh Month following, accompanied with *Richard Guy* and *Joſhua Strangman*; and came to *Birr*, where we had a Meeting with Friends, and next day to *Limerick*, and had a Meeting there with Friends, and on the day following *Joſhua Strangman* return'd home; but I with *Richard Guy* went to *Charlevil*, and there had a Meeting with Friends. On the next day to *Cork*, and there had Two large Meetings on the Firſt-day of the Week. From thence we went to *Bandon*, and had a Meeting there with Friends, ſo return'd to *Cork*;

Birr.

Limerick.

Charlevil.

Cork.

Bandon.

Cork; and from thence in company of ſeveral Friends we came to *Youghal* the next day, and had a Meeting there. Friends in thoſe Places ſhew'd great Expreſſions of Gladneſs to ſee me once more amongſt them, and we were ſweetly refreſh'd in the Lord Jeſus Chriſt, and one in another; for the Lord's refreſhing Goodneſs went along in that Viſit, and I had many ſweet comfortable Opportunities with Friends, who came to ſee me, beſides publick Meetings. 1711. Youghal.

Now at *Youghal* we parted with Friends, in the tendring Power of the Lord Jeſus Chriſt, who filled our Hearts with his Goodneſs, and I, with *Richard Guy* went to *Kilcommonbeg*, [ſome Friends of *Youghal* accompanying us over the Mountains] and we had a Meeting at *Joſhua Fennell*'s houſe with Friends of that Quarter: Then we went to *James Ruſſell*'s houſe about Three Miles from the Town of *Tipperary*, and had a Meeting there with Friends of that Part; here *George Rooke* from *Dublin* met me, and we rode to *Clonmel*, and had a Meeting there with Friends, to which came ſeveral Friends, who were going to *Munſter* Province Meeting at *Waterford*. Kilcommonbeg. Tipperary. Clonmel. Waterford.

From thence we went in company with them, and alighted at *Carrick* at an *Inn* to refreſh our ſelves and Horſes, ſoon after which, I was taken with a violent Griping, exceſſive Vomiting, and Shaking of my whole Body; ſo that it ſhook the Bed I lay upon, and I was not fit to travel that day nor the next: *Thomas Pearce* and *Richard Guy* both skilful in Phyſick ſtaid with me, and after Two days Reſt, I found my ſelf much eaſier; then conſidering the matter, and finding Freedom in my Spirit, I returned W. E. *is taken with violent Illneſs.*

1711. turned homeward, accompanied with my Two Friends aforesaid, at *Ballinakil Thomas Pearce* left me, and went homeward, and *Richard Guy* accompanied me to my dwelling. This Journey was above Two Hundred Miles, and I then about Eighty Three Years of Age.

Returneth home

After this, when I had rested some time at home, and kept to our Meetings for the *Worship of God*, I found my Body something fresh, and able to travel some short Journeys in Truth's Service, and *Leinster* Province Meeting being at *Castledermot*, I went thither, when the Service of the Meeting was over, which held part of Three days, as usual, I returned to my house and family, and about a Week after our *National* Half-Years Meeting was at *Dublin* in the Ninth Month, as usual, and I went thither in company of some Friends, and was enabled to answer the Service requir'd of me in that great Meeting, which held several days, the Lord's Power being eminently manifested, for the carrying on his great Work of *a compleat Reformation in the Church of Christ, and maintaining of his Testimony both in* Doctrine *and* Discipline. When that Meeting's Service was over, I return'd to my house, and kept to our Meetings, as usually I had done, but found my Body grow weaker and weaker in divers Respects, yet my Understanding sound.

Province *Meeting at* Castledermot.

Our next *National* Half-Years Meeting being at *Dublin*, as usual, beginning the Eighth day of the Third Month, 1712. I found some Drawings upon my Spirit to be there, and in the Faith of the Lord Jesus Christ, I went to that Meeting, where there was a great Appearance of Friends, and the Service of Truth

The Half-Years *Meeting at* Dublin.

1712.

Truth carried on in great Peace and Concord, the Lord's Blessed Power enabled me to perform my part of the Service, committed to me in that Meeting, both in *Doctrine* and *Discipline*, to his Praise and my Comfort. Here *I took my leave of Friends, never expecting to see their Faces any more in that Place.* When the Service of that great Meeting was over, which held about Three days, in the *Worship of God* and *Church-Discipline*, I went to my own house, in company of my Son *Tryal Edmundson* and *Richard Eves*, and found my Body could not indure to travel, being now near Eighty Five Years old. 1712.

He taketh his last leave of Friends there.

SECT. XXX.

A

SUPPLEMENT,

Containing several weighty Expressions of William Edmundson *on his Death-Bed, with a brief Account of his* Death *and* Burial.

THIS *Worthy Elder* after his Return home, as aforesaid, attended Meetings there a-way, whilst of Ability of Body, also read over his JOURNAL, and other *Papers*, and on the day before he took his Bed, was at a Burial near his own Dwelling, at

1712. Friends Burying-place in *Tineel*, where he bore a living Teſtimony to Friends and Neighbours preſent, adviſing all *to make ready for ſuch a time as that*, viz. *Death*, &c. and exhorting young People *to beware of Pride and Height*; which Teſtimony, tho' ſhort, was very reaching, a good Power attending, and concluded in ſweet and fervent Prayer to the Lord.

Next day, being the Second of the Sixth Month, a few Hours after he had finiſhed the Reading of his Writings for *Truth's Service*, he took his Bed, of the Illneſs whereof he died, and having his Will alter'd according to his Mind, he ſaid, *he was willing to die, and well ſatisfied to go out of this troubleſom World, for his day's Work was finiſh'd.*

On the Fourth of the ſaid Month he ſaid to Friends preſent, *I find my Leggs fail me, and it's tedious to die upward, deſiring the Lord would make his Paſſage eaſie.* And Requeſting Friends, that his Will might be performed, and the Subſtance of his JOURNAL no way alter'd; and *I deſire*, ſaid he, *if any Friend have a* * *Paper that I wrote to the Biſhop* [of Kildare] *ſhewing my Reaſons for leaving their Church, it may be taken care of, and ſeveral other Papers, particularly thoſe, that I wrote in* Jamaica. And ſoon after ſaid, *Lord Jeſus Chriſt! Thou great Phyſician, look upon me, who canſt cure me, I had rather Die than Live.* And that Night being very Ill, and full of Pain, he was deſirous to go to Bed, which was prepared for him, and when help'd towards it, he kneeled down on the Bed-ſide, and was enabled in the midſt of his Extremity, to call upon God to the Comfort and Satisfaction of Friends preſent, beſeeching the Lord,

* *This Paper being miſlay'd, could not be found, but thoſe he wrote in* Jamaica *immediately follow this* Supplement.

to abate in ſome meaſure the Bitterneſs of the Pain that lay on him, which in a great Degree was anſwer'd, for tho' he got little Sleep that Night, yet lay for the moſt part pretty eaſie and quiet; towards Morning being in a very tender Frame of Spirit, he was truly thankful to God for His Mercy and Goodneſs, and did bleſs, praiſe and magnifie His Great Name for the ſame, deſiring thoſe preſent, to praiſe the Lord alſo on his Behalf. 1712.

On the Fifth day of ſaid Month, there being ſome Friends in the Room, ſitting quietly by him, he deſired their Prayers for him, for he was weak and not able to undergo much; ſoon after which he got a little Sleep, and when he awoke, ask'd, *Were Friends gone?* He was ask'd, *How he did?* he ſaid, *very weak.* Then beſought the Lord to this effect, *Forget not thy wonted Mercies, but mitigate thoſe Pains, if it be thy Will, and ſtand not at a diſtance in this time of Need; I pray thee, O Lord, Touch, one Touch with thy Finger, and cure all.* And a little after order'd where his Grave ſhould be made, and gave neceſſary Advice and Charge to his Children.

On the Sixth day of the ſaid Month, he expreſt to ſome Friends his Concern and Trouble of Mind, *becauſe of Pride and Height that young People were gone into, far wide from the Humility and Plainneſs that Truth led Friends into in the Beginning*, and ſaid, *one* **Examples** *another therein.* And his Spirit ſeem'd burthen'd under a Senſe thereof. At Night when he went to Bed, he renewed his Supplication to the Lord, *not to forget his wonted Kindneſs towards him*, &c.

1712. On the Seventh Inſtant he ſaid to his Wife, *I am now clear of the World, and the Things of it.* And to Friends, who came to viſit him that Afternoon, he ſaid, *Friends you would do well to Retire to the Lord.* And after a time of ſilent waiting, he prayed fervently unto God to their great Comfort, and tho' the Pains and Extremity of his Diſtemper were great; yet he bore it patiently, and divers Friends from ſeveral Parts coming to ſee him, he frequently declar'd *his zealous Concern for Truth's Proſperity, and Promotion of it's Government in the Churches of Chriſt, that not only thoſe, who were peculiarly concern'd as* Elders *in the Diſcipline and Overſight of the Church, ſhould be ſuch as were rightly qualified, and gifted for that Service,* **Men of Truth, fearing God, and hating Covetouſneſs,** *but alſo that All who were admitted into a cloſe Communion, as Members of Men and Women's-Meetings, ſhould be ſubject to Truth, and walk agreeable thereto in the whole Courſe of their Converſation.* And when ſuch came to viſit him, who had not been ſubject to thoſe wholeſom Rules, eſtabliſh'd in the Church for good *Order* and *Diſcipline*, he did not ſpare to admoniſh and reprove them in the Authority of Truth, and for their Good.

On the Tenth Inſtant at Night, he being in a heavenly Frame and Concern of Mind, diſcernible to thoſe by him, he ſpake thus, *Heaven and Earth, Sea and dry Land, and all things ſhall be ſhaken, Nothing muſt ſtand; but what is according to the Will of God, ſo* Look *to it Friends.* And ſome time after ſaid to this Effect, *I lie here under Pain, and would fain be removed; but I am like one that purſues Death, and it flees from me, altho' I ſee not wherefore my time ſhould*

ſhould be prolong'd, my natural Parts being decay'd; neither ſee I any thing, I have left undone, which the Lord required of me, when I had Strength and Ability, or that the Lord chargeth me with any Neglect or Tranſgreſſion. 1712.

On the Eighteenth, as he lay, he ſpake thus to ſome preſent. *I have ſomething to ſay to you, if you have Ears to hear it, The* **Spirit of Vanity** *is let looſe, the Lord ſuffers it, and it's like to make a Separation.* At another time, he ſaid to ſome intimate Friends preſent, *there are wonderful things to be done, the Lord hath a mighty Work to do, that muſt be gone through, and there be few that ſee through it.*

Several other weighty Expreſſions dropt from the Mouth of our ſaid *Dear* and *Ancient* Friend in the time of his Sickneſs, ſome of which are inſerted in the Teſtimonies given forth by Friends, who viſited him near his End, and were Eye and Ear-Witneſſes thereof.

To conclude, tho' it may be ſuppoſed divers of the Author's laſt Sayings were not committed to Writing, which, if remembred, might have been worthy thereof; yet what is here collected, may demonſtrate his Zeal for the Glory of God and Welfare of *Sion* to his latter End, who, after about one Month's Sickneſs and Pain of Body, ſomewhat ſharp to bear at times, having *run the Race with Patience, and kept the Faith*, Departed this Life in ſweet *Peace* with the Lord, in *Unity* with his Brethren, and *good Will* to all Men, the Thirty Firſt day of the Sixth Month, 1712. being near Eighty Five Years old, and was Buried the Fourth day of the Seventh Month

1712. Month following in Friends Burying-place at *Tineel*, near his own late Dwelling-place, being accompanied to the Grave by many Friends and others from ſeveral Parts, where divers Teſtimonies were born, from a lively Senſe of his manifold Services, Perils, and Labours of Love, both in this Nation and Iſlands abroad; after which his Body was decently interr'd, *but his Memorial lives among the Righteous.*

THE

THE EPISTLES, AND PAPERS OF *William Edmundson.*

An EPISTLE *to Friends, written in* Jamaica.

Dear FRIENDS!

AS You have receiv'd and believ'd in the precious Truth, so live and walk in it to God's Glory, and walk upright in the *Freedom* and *Liberty* of the Truth and Gospel of Peace, in which you will have Peace with God, and go not back into the *Liberty* of the World; for that will bring you into 1671.

1671. into *Bondage*, and the old Leaven will ſteal in by little and little, that leavens into the *Love* of the World, and draws from the *Love* of God, and hinders the Incomes of his Love in your Hearts and Souls, and draws the Mind into great Incumbrances and Affections into things below, to mind *Earthly* things more than *Heavenly* things, and becomes a Yoke of Bondage, and will make you look down into the Earth, and keep you from looking up to the Lord, who ſaith, *Look unto me.* And ſo all ſtand faſt and firm in the *Freedom* and *Liberty* of the Bleſſed Truth, let none looſe the *Heavenly* Image, leſt the *Earth* and *Earthly* Image ſteal in and come over again; and as the *Grave* ſwallow up, and like *Thorns* choak all that which is good, and ſo ſtain and ſpoil the Beauty and Comelineſs, which you have in the *Everlaſting* Truth.

Love of the World draws from the Love *of God,*

In the heavenly Image is true Freedom,

Friends! I ſay, in the Name of the Lord Jeſus, *ſhake your ſelves from the Duſt, and from the Earth,* as being quickned and raiſed from the Grave, and from the Earth by the Spirit and Power of the Lord, and ſow not among *Thorns*, but plow up the *Fallow-Ground*, and keep a diligent hand at the Plow, that as the Ax hath cut down the *Branches*; ſo the Plow might tear up the *Roots*, that the *Roots* of *Corruption* and *Earthly Mindedneſs*, and *Covetouſneſs*, which is the *Root* of all Evil, and the *Root* of *Bitterneſs* be not left unrooted out through Neglect; and ſo thoſe old *Roots* ſprout and ſpring up again, and run over and choak the good, and make the Field, Garden and Plantation Unfruitful to God. Muſt not his People be as a fruitful Field, and as a pleaſant Garden to

Covetouſneſs an evil Root.

to bring forth much Fruit, to be a ſweet Smell, and a ſweet Savour. And ſo all Friends! See, that your Fields, Gardens and Plantations be kept clean, and the *Roots* hackt up, as well as the *Branches*, that you may flouriſh in the *New Covenant*, as the Field of the Lord, and as his Garden, give a ſweet Smell and Savour of Life unto Life, and of Death unto Death, and as his Fruitful Plantation bring forth much Fruit to his Praiſe and Glory, who is the chief Planter, and chief Workman, that he may delight to dwell in his Field and Plantation, and to walk in his Garden, and to water it in due Seaſon, and not have cauſe to reject or caſt out any, as a wither'd and unfruitful *Branch*, through Unworthineſs. 1671. *Good Fruits glorifie God.*

Let all walk worthy of God's Love, Viſitation, and Mercies every way, and take heed of turning again unto ſuch things, as Truth judged, led out of, and cauſed us to deny at the firſt, in trading and otherwiſe. For *Truth changes not.* Therefore keep the firſt *Love* and *Principles*, ſpotleſs and blameleſs in the Sight of God and Man, and remember that the Children of *Iſrael*, whom God took by the hand to bring them from the Bondage of *Egypt*, and to give them the Land of Promiſe, how many of the firſt Generation fell, and came ſhort by looking back through Unbelief, and tempting and grieving the Lord in the day and time of their Tryal; alſo *Lot*'s Wife, who looked back was ſet for an Example. And are not we a kind of Firſt Fruits, and a Generation, whom God hath viſited, and taken by the hand to Redeem from the Earth, and from the *Truth doth not change.* *Lot's Wife an Example.*

World, after a long Night of Apoſtacy and falling away? So all take heed and be circumſpect, for there is much upon my Spirit concerning theſe things, hard to be utter'd, and harder to be born by ſome. *See that none leave either* Hooff *or* Horn *in* Egypt, *for then the Mind will be towards it.*

All we have is to be conſecrated to the Lord.

Therefore all ariſe, and come forth with the Seed Royal, that all we have may be in the hand of the Lord, as an Offering and Sacrifice to him, which is but a *Reaſonable Service.* For we are but Stewards of what we have, and muſt give an account to God; wherefore take heed of being link'd and married to your Shops, and Trades, or Merchandize, whereby you are incumbred, let and hindred from coming to Meeting, ſerving the Lord, and doing his Work; as though your Work and Buſineſs muſt be done *firſt*, and the Lord's the *laſt*. Would not you blame and be angry with *your Servants, that would prefer and do their own Work and Buſineſs before yours, and be ſo incumbred and buſy therein, that your Buſineſs is neglected?* Be ye therefore careful that the Lord's Buſineſs be *firſt* done, and his Truth and Concerns thereof preferred *before* all, that you may receive an Anſwer from the Lord of *Well done Good and Faithful Servants.* For if any be link'd and married to the World, and to the Earth, their Shops, Merchandize, or Trading, and have their Delights there, how then are they God's *Freemen*, and Chriſt's *Spouſe*, married to him? Muſt not they, who are married to Chriſt, be freed from the World and from the Earth through the Croſs of Chriſt, the Power of God, and walk as Freemen, having the Earth under them, and not over them?

And his Work prefer'd before our own.

Be

1707.

Be ye therefore good *Merchant-men*, prize the precious *Truth*, the precious *Pearl*, and the Preferment of it above all, that the Love of the World and of the Earth enter not, and work as the *old Leaven*, by which the Streams of God's free Love in your Hearts may be ſtop'd. All prize the Love of God, and walk worthy of it, who as a tender *Father* gave his *Son* for us, even the *Son* of his Love, whom he hath made *Heir* of all things, that we through him may be *Heirs* of an Everlaſting Inheritance, and not go after other Lovers, or have the Heart carried away with them, that will not ſtand inſtead, nor can ſave in the needful time.

The Truth *a precious* Pearl.

God's Love to be priz'd in giving his Son.

William Edmundſon.

Jamaica *the* 24th *of the Twelfth Month*, 1671.

Part of a LETTER *to his Wife.*

I Have had ſeveral Meetings here with Friends, and the Lord's heavenly Preſence with us, and many well refreſhed. I deſire that all may be careful of God's Honour, and the Fame of his Bleſſed Truth, (which is more than all) that Occaſion be not given, whereby Truth may be evil ſpoken of.

My Love is to all our Children with thee, and my Desire and Charge to them is, *to fear God, love his Truth and People, and love one another; live in Peace, and walk soberly to all, for the Fear of God will keep their Hearts clean, and by it they will learn Wisdom towards God and Men, which will adorn and commend them before Men, and in the end produce both Peace and Comfort.* My dear and true Love is to thee, as a true and faithful Husband, which thou may assure thy self of where ever I am, or however I may be disposed of, and my tender Love is to all honest hearted Friends, as if I named them, and rest

Thy loving Husband,

William Edmundson.

A LETTER OF EXAMINATION, TO ALL,

Who have aſſumed the place of SHEPHERDS, HERDS-MEN and OVERSEERS of the FLOCKS of People of all Sorts in *Chriſtendom*; to ſee if your Accounts be ready, and what Order the FLOCKS be in, with a few Lines of GOOD NEWS to the ſeveral Flocks.

Wo be to the Shepherds, that feed themſelves, ſhould not the Shepherds feed the Flocks? Ye eat the fat, and ye cloath with the wooll, ye kill them that are fed; but ye feed not the Flocks. The Diſeaſed have ye not ſtrengthned, neither have ye healed that which was Sick; neither have ye bound up that which was broken, neither have ye brought back, that which was driven away, neither have ye ſought that which was loſt. But with Force and Cruelty have ye ruled them, and they were ſcattered. Ezek. Ch. xxxiv. Verſ. 2, 3, 4, 5.

Therefore I come againſt the Shepherds, ſaith the Lord: I will require my Sheep at their hands. And cauſe them to ceaſe from feeding the Sheep, neither ſhall the Shepherds feed themſelves any more, for I will deliver my Sheep from their Mouths, that they may not be Meat for them. Ezek. Ch. xxxiv. Verſ. 10.

DUBLIN: Printed by *Samuel Fairbrother*, in *Skinner-Row*, over-againſt the *Tholſel*, 1715.

My Love is to all our Children with thee, and my Desire and Charge to them is, *to fear God, love his Truth and People, and love one another; live in Peace, and walk soberly to all, for the Fear of God will keep their Hearts clean, and by it they will learn Wisdom towards God and Men, which will adorn and commend them before Men, and in the end produce both Peace and Comfort.* My dear and true Love is to thee, as a true and faithful Husband, which thou may assure thy self of where ever I am, or however I may be disposed of, and my tender Love is to all honest hearted Friends, as if I named them, and rest

Thy loving Husband,

William Edmundson.

A LETTER OF EXAMINATION, TO ALL,

Who have assumed the place of SHEPHERDS, HERDS-MEN and OVERSEERS of the FLOCKS of People of all Sorts in *Christendom*; to see if your Accounts be ready, and what Order the FLOCKS be in, with a few Lines of GOOD NEWS to the several Flocks.

Wo be to the Shepherds, that feed themselves, should not the Shepherds feed the Flocks? Ye eat the fat, and ye cloath with the wooll, ye kill them that are fed; but ye feed not the Flocks. The Diseased have ye not strengthned, neither have ye healed that which was Sick; neither have ye bound up that which was broken, neither have ye brought back, that which was driven away, neither have ye sought that which was lost. But with Force and Cruelty have ye ruled them, and they were scattered. Ezek. Ch. xxxiv. Vers. 2, 3, 4, 5.

Therefore I come against the Shepherds, saith the Lord: I will require my Sheep at their hands. And cause them to cease from feeding the Sheep, neither shall the Shepherds feed themselves any more, for I will deliver my Sheep from their Mouths, that they may not be Meat for them. Ezek. Ch. xxxiv. Vers. 10.

DUBLIN: Printed by *Samuel Fairbrother*, in *Skinner-Row*, over-against the *Tholsel*, 1715.

A LETTER OF EXAMINATION

A LETTER OF EXAMINATION *to all, who have assumed the Place of* Overseers *of the Flocks*, &c.

COME all you (that have assumed the Title of) *Shepherds*, *Overseers* and *Herdsmen* of the Flocks of People, of all sorts in *Christendom*, you have had the Oversight, Herding and Ordering of the Multitudes of People for a long time; and the Lord hath been *as a Man in a far Country; but now he is coming to call you to account*, and will require the Flocks at your hands, the time is near, that you must give account of your Charge; and receive a Recompence of Reward from him according to your Deeds. 1672. Mat. 25. 33

This is a *Warning* to you all, to have your Accounts ready, and see that the Flocks be in good Order, and that nothing be wanting; for you will not have any to meddle with the Flocks but your selves, therefore at your hands the Lord will require them. Gen. 31 40. *Shepherds should watch and be good Examples.*

Have you kept a diligent *Watch* Night and Day, with carefulness for their Souls? Have your Locks been

1672. been wet with the Dew, and the Hairs of your Heads with the Froſts, to preſerve their *Feet* in the way of *Peace*, from the Devourer, and out of all filthy unclean Ways? Have you been as good Examples before the ſeveral Flocks in all things, walking before them as good Patterns?

1 Cor. 11. 1.

Have ye led them to the Paſtures of Life, and fed them in due Seaſon? Or have ye not play'd the careleſs Idle Shepherds, ſitting in your *fat Places*, and lying upon your *ſoft Pillows* at Eaſe, feeding with the *Fat*, and *ſporting* your ſelves in your Day and Time, whilſt the ſeveral poor Flocks go aſtray in the *By-paths*, and are ſcattered in the barren Wilderneſs, as *Sheep wanting a Shepherd*, and as a People *without their Guide*, where their poor Souls are ſtarved for want of the Bread of Life? Have ye led the ſeveral Flocks to the Fountain of living Mercies and Well-Spring of Life, where they might *drink freely, without Money*, and thereby be refreſhed, and all become fruitful and none barren, as the Flocks in *Solomon*'s Song, or are they not dryed up Head and Tail for want of the Springs of Life, and ſo unfruitful in any thing that is good? Have not you alſo in this condition led, and drove them, by your *Example* and *Perſwaſion*, to the dirty Puddles and Kennels of Sin and Uncleaneſs? Have not you (the pretended) *Herds-men* of all ſorts, perſwaded the Flocks, that this is what they muſt drink and lick up, whilſt on this ſide the Grave? And are not your Flocks (as you call them) by that means fallen into groſs Diſeaſes, as *Rottenneſs of Heart*, *Unſoundneſs of Mind*, *Blindneſs and Deafneſs*, from ſeeing their Salvation,

Chap. 6. 5.

Evil Example and Doctrine very pernicious.

Salvation, and hearing the Voice of the Lord Jesus? 1672.
And are they not fallen into *Lameness of Feet and Hands?* And cannot walk upright in the *Just Man's Path, which is a shining Light*; but stumble at it, nor can they handle the *Sword of the Spirit, which is the Word of God*; by which they should war against the *Man of Sin*, and break down his *strong Holds*. Prov. 4. 18. Eph. 6. 17.

And by drinking Iniquity, Sin, and Uncleanness, are not all the Flocks fallen into gross Diseases? That there is no Health in them, and become weak and feeble in the Faith, wherein they should resist the Devil, and overcome him: And have lost their *Taste*, *Smell* and *Savour* in the things of God; so that every thing, that is seasoned with his Spirit and Power, becomes loathsom to their Taste, by reason of the *Diseases* and *Rottenness*, wanting *Salt* in themselves to savour withal, by which they should be a sweet Savour of a *sweet smelling Sacrifice* to God, and be able to *season* the Earth. And through want of it is not the Earth corrupt, and the Creation burdened? Doth it not groan, and wait to be deliver'd from under that Bondage? Mat. 5. 13. Rom. 8. 21, 22.

See now! What you have in your Flocks (as you call them) to offer to the Lord, that may find Acceptance with him; will He accept of the *unclean, sick, lame, or Blind?* Must not the Church, *that is presented to God, be without Spot, Wrinkle or any such thing?* And *nothing that is unclean, can enter into his Kingdom.* Have you *Shepherds* and *Herds-men* (so called) of all Sorts, look'd carefully to the several Flocks, to keep them from the Spots of the World? Or are they not run all over from Head to Tail Mal. 1. 13, 14. Eph. 5. 27.

1672. with a Scabb, as a Leproſy? And have not you play'd the lazy Shepherds, that look no better to the Flocks? Or the Sophiſters, who have ſaid, that you have the *Care* and *Cure* of Souls, and that you are the *Phyſicians*, and yet your Flocks (as you call them) fall into ſuch groſs Diſeaſes and Uncleanneſs? Are not you the careleſs *Shepherds*, and *Phyſicians* of no Value? Would not you blame and be angry with the *Herds-men* of your Flocks, and require your Flocks at their hands, or throw them into Priſon, till they made Satisfaction, if they dealt ſo badly with you, concerning your Flocks and Herds? And will not the Lord do ſo by you? Is it not reaſonable, juſt and equal, that he require the Flocks at your hands? For you have been well paid for the looking to them, as you very well know, and the Nations can witneſs.

Mark, 5. 26.

John, 10. 1. to 6.

12, 13. *Shepherds ſhould have one certain Voice.*

Have you kept one certain *Voice*? As the good *Shepherd* doth, that the Sheep might *hear his Voice* and come together, and not ſtray or ſtraggle, and fall into Pits? Or have not your *Voices* been variable and changeable as the Wind, and given an uncertain Sound? And your Flocks (as you call them) never find a certain *Voice* amongſt you; ſo are ſcatter'd into *Sects*, *Diviſions* and *Parties*, puſhing one another with *Head*, *Horn*, *Arm* and *Shoulder* into the Pit, and Mire, inſtead of helping one another out of the Mire and out of the Pit.

Gen. 31. 39. *Should count and mark well their Flocks.*

Again, Have you been careful *to count the Flocks Morning* and *Evening*, as Shepherds ought to do, and uſually do, that none be wanting? Or have you neglected this Duty alſo, ſave at *Fleecing Times*?

like

like the *Hireling, who cares not for the Flocks, but for the Fleece?* Have you endeavoured to keep the Flocks, that you (pretend to) be *Overseers* of, well mark'd, with the *Lamb's Mark* in their Foreheads, that they may be known, that they are His? For if they be not, but mark'd with another Mark, will he not say, *Depart, I know you not?* Have you acquainted the Flocks with the *Fold of Peace and Safety*, and to come into it gently, and rest in Meekness and Quietness? Or have you not been negligent, and they grown wild, as the *wild Goats* upon the Mountains, and as *Bullocks unaccustomed to the Yoke*, and as *Heifers snuffing up the Wind*? 1672. Rev. 14 1. John, 13 35.

Have you not left the Office of a *Shepherd*, and are not many of you turned *Hunters*; who hunt the Lord's little Flock, which he hath gathered by his Power into his Spirit, and put under the hand of the *true Shepherd*, that feeds them in due Season? Do not you hunt them as a *Partridge*, and make it your Game and Sport to spoil and destroy them, as the Flock of your Prey, and prepare your *Tongues like Bows, and your Words like Arrows*, to destroy and cut them off? Whom you know by the *Shepherds* Mark, from all the Flocks in *Christendom* (so called.) *Hunters of the Flocks.* Acts, 20 29, 30.

And do you not (*Hunter-like*) sound your *Horns* of Envy and Persecution, to awaken and stir up all of like Mind and Spirit with you; to hunt and spoil the Lord's little Flock, as though they were not worthy to feed and live upon the Earth, with the rest of the Flocks; or as if the Earth were *yours*, and not the *Lord's*; and that he might not have 2 Tim. 3. 1, 2, &c. Acts, 20 29.

1672. a Flock upon Earth, as well as you, or as though He had no Right, but all were yours? And think you that the Lord ſeeth not this, and will it not kindle His Wrath, and haſten Him to call you to an account, and *reward you according to your Works?*

And may not He juſtly hunt you, who have been the Chief Hunters of His, and prepare His Bow and Arrows againſt you, and mark you out, and make you a *Hiſſing*, and a *By-word* to the Nations? And
Jer. 23. 1. 107. is it not juſt for Him to take the Flocks from you, who have been careleſs, and neglected your Service and Duty; and now will not let His Flock be quiet, but rend and tear them. Is it not Juſtice and Equity for Him to rend the Flocks from you, and redeem them from your Mouths, who will not ſuffer His to *receive the Law at His Mouth, whom he hath ordained a Prieſt for ever*, and *whoſe Lips preſerve Knowledge.*

Will not the juſt Principle in you anſwer to His Juſtice, when it comes upon you with Equity to take the Flocks from you, and lay you aſide, and gather the Flocks, and put them under the hand of His
John, 10. 11. to 17. Son, CHRIST JESUS the *good Shepherd*; who will bring them to the freſh Paſtures of Life, and feed them in due Seaſon, and cauſe them to hear His *Voice*, and know it, and to His Fold, and lie down in it in Quietneſs, Meekneſs and Patience, where none ſhall make them afraid; preſerving from the Storm, and from the Heat, and bring them to the Well of clean Water, and *Fountain* of living Mercies, and cauſe them to waſh and be clean, and to drink and be refreſhed, that they may

The Benefit of being Sheep of Chriſt's Fold.

no longer be barren in Fruits of Holineſs, but bring forth to God's glory, and anoint their Eyes with Eye-Salve, and open their blind Eyes; then they will ſee you to be blind Guides, and bleſs the Lord, that redeems them from you. He alſo will give them Balſom and precious Oyntment, even the Virtue that goes out of him, the good *Phyſician* that will cure their *Spots*, *Scabs* and *Leproſy*, [which ran all over them whilſt under your hands] and will purge their Corruptions, and cure the evil Diſeaſes of Sin and Iniquity, by which Death hath had Dominion; and He will give them ſaving Health, and heal their Backſlidings, and open the Myſteries of His Kingdom to them, circumciſing their Hearts and Ears, and cauſing them to underſtand thoſe Secrets, which are hidden from the Wiſdom of this World; and bring them out of the *many* ways, into the *one* way, *Chriſt Jeſus the Way to God*, and out of the many Sects, Diviſions and Parties, Holes, Briers, Thorns and Thickets, which they are fallen into and have been intangled with, in the cloudy and dark day that hath been over them, whilſt under your hands, and ſet *His* Name and *His Father's* Name upon them, and give them the Seal of the New Covenant, that they may know and be known, that they are *His*, whom He hath purchaſed with his precious Blood, and Redeemed, ſearched and ſought out, even as a good Shepherd, who will bring them to the Mountain of the houſe of the God of *Jacob*, and teach them of his ways, and watch over them, who ſleeps not, nor ſlumbers.

1672.

John, 3. 18.

Iſai. 57. 18. Jer. 3. 22.

John, 14. 6.

Iſai. 2. 3.

He

1672.

Isai. 28 16. Acts, 4. 11. Eph. 4. 15,16. He will work a Reformation in the Nations, and bring them to the one true Church, which is in God, founded and built upon the ſure Foundation, that God hath laid and coupled together, as by the hand of a wiſe Workman, into the Fellowſhip of the one Body, whereof *Chriſt Jeſus* is the Head, who ſupplies the whole Body with all things needful, to build them up in their moſt precious Faith, which gives them Victory over the Man of Sin, and renews into the true Worſhip of God, in the *Spirit* and in the *Truth*, and to the *Uniformity* in the ſpiritual Worſhip, and a true *Conformity* thereto, by his Law of the Spirit written in the Heart.

Uniformity *and* Conformity.

There Chriſt is *Prieſt* according to Appointment of the Father, *Miniſter* and *Biſhop* of the Soul, who miniſters Life, Peace and Comfort unto them, and renews his holy and heavenly *Ordinances* in the *Church*; Baptizing into one Spirit, and into the one Faith, *that works by Love, and purifies the Heart, giving a white Stone, and in it a new Name, and feeding with the ſincere Milk of the Word*, officiating the Prieſt's Office in the Church of the Firſt-born, preparing the Altar, and ſpreading the Table with fine white Linnen, which is his Righteouſneſs; and prepares the Bread for his Church, and fills their Cup with the new Wine, that they may all drink of the Cup of Bleſſings, which is the *Communion of his Blood, and may all eat of the one Bread, which is the Communion of his Body, and his Body is Bread indeed, and his Blood is Drink indeed, and this is that which gives Life*, and without it they cannot have Life, and this is *free* without Money, wherewith the Lord's Table is furniſh'd, and he is inviting the People, and gathering the

Gal. 5 6. Acts, 15 9. Rev. 2. 16.

Chriſts Ordinances.

1 Cor. 10. 16. John, 6. 35,51

Nations

Nations to it, from your *chargeable Tables*, for you have sold them *Bread*, *Wine* and *Water* at a *dear* Rate; but he will freely feed them with all things neceſſary, as an Houſhold of one Faith, and as one Family: *Chriſt Jeſus*, [greater than *Solomon*,] their Lord and Maſter ſhall govern them, ſetting up and renewing *Family Duties* amongſt them, to ſtand upon their *Watch*, to *reſiſt* every Appearance of Evil, and *to pray with the Spirit, and with Underſtanding, and to ſing with the Spirit and with Underſtanding* alſo, and he ſhall rule, whoſe Right it is, and the Government is upon his Shoulders, whoſe Kingdom is everlaſting, and of His Government there ſhall be no End. The Lord will perform this, to Reform the Nations and bring them to *Uniformity*, and true *Conformity* in his dear Son. 1672. Mat. 12. 42.

William Edmundſon.

Jamaica *the* 24th *of the Twelfth Month*, 1672.

Part of a LETTER *writ by* W. E. *at* Barbadoes, *to Friends in* Ireland, *Dated the Eighth of the Firſt Month*, 1675.

My Love is to all dear Friends!

'TIS not Diſtance or Length of Time, Tribulations or Peril by Sea or Land, (tho many) that can make me unmindful of you; for you are ſealed

1675. sealed in my Heart in an Everlasting Remembrance of true and unfeigned Love, in the Holy Spirit and Covenant of the Father's Love, where our *Unity* stands with the Father and his dear Son, and one with another. My earnest Desires are to the Lord, that in it you may all be kept to the Lord faithful in all things, without Spot or Blemish, and that Truth may be lov'd and preferr'd *before* all, *in* you all, and *by* you all, *in* all things. And though it be my Lot, to be as one separated and taken from that, which may be as dear and near to me, as to other Men, and be as one cast out from the Enjoyment of Wife, Children or other Benefits and Comforts in this Life, as the Off-scouring and Forsaken, liable to what may happen, *Good Report* or *Evil Report*, *Received* or *Rejected*, *Plenty* or *Want*, *Liberty* or *Bonds*, *Safety* or *Perils* by Sea and Land, *Life* or *Death*, to take my Lot, as it may fall by *Night* or *Day*, in *House* or *Wilderness* amongst *Friends* or *Enemies*, as it may fall out with me, I must be content; for the Gospel's sake, a *Dispensation of it being given to me, and a Necessity laid upon me to preach it; for which sake my Life is not dear to me; so that I may finish the Work committed to my Trust*, (with Joy) *and in the End stand in my Lot amongst the Justified.*

Christian Unity is in the Holy Spirit.

Through Afflictions he looks to the Joy set before him.

Now my Friends! The Consideration of what you enjoy, will it not provoke you to Love and good Works, to be diligent in the Lord's Business, and prefer it *before* all your own. For you are Partakers with me of the same Riches of God's Love, which is to constrain us all to love him. So consider the Benefits, that you enjoy, and let them be

be as Obligations upon you, to ſerve the Lord and his Truth in Faithfulneſs in your places, and one another with fervent and unfeigned Love, and not ſlight matters, where Truth is concern'd; but keep all things ſweet and clean appertaining to your pure RELIGION, which in it ſelf is *unſpotted*. For you know, that Truth is pure, innocent and peaceable, and *Holineſs becomes the Houſe of God*, who loves Holineſs, but hates Uncleanneſs, and will not dwell with the Unclean: So dwell in the Love of God, and in the Peace of our Prince of Peace, and be at peace one with another, that the Love of God in Chriſt may dwell in you, and abound amongſt you. 1675.

The Mercies of God oblige us to ſerve him.

Pſal. 93. 5. Heb. 1. 8.

He exhorteth to Love and Peace.

By this, all Dear Friends in that Part may know, that I am very well, and have had good Service for the Lord in this Iſland, and the Lord is with his Teſtimony, and bleſſeth and proſpers his Work; many are convinc'd, and Meetings ſo full, that the Meeting-Houſes cannot contain the People; many of the *Blacks* are convinc'd, and ſeveral of them confeſs to Truth, and things here are peaceable, and in as good Order, as can well be expected at preſent. *James Fletcher* and Companion came here about a Month after me, and this Day took ſhipping for the *Leeward-Iſlands*, and intend to go to *Bermudas*, and ſo to *New-England*. I am ready to leave this Iſland the firſt Opportunity for *Rhode-Iſland* or *New-York*, which I expect may be about Two Weeks hence.

Blacks *convinc'd*.

James Fletcher *and Companion*

John Haydock landed here Two days ago from *New-England*, and is well, and that Country is much diſtreſſed

John Haydock

1675. distreſſed by the *Indian* Wars, they had a ſharp Fight this Winter, in which, they ſay, the *Engliſh* were beaten, and loſt above Three Hundred Men, Six or Seven Captains ſlain, and many Officers. They of *Boſton* have ſent out freſh Men, and 'tis ſuppoſed have fought again by this time, great Fears ſurprize the People, and their Hearts fail them, that they want Courage, when they ſhould look their Enemies in the Face; *the Guilt of the Blood of the Innocent ſhed by them lies upon them, and the Lord hath given them Blood to drink.* It's ſaid, that ſeveral of their Prieſts in *Boſton-Colony* had a Meeting, to enquire of the Lord, what the Reaſon is, that he is departed from them, and goes not forth with their Armies; and their Return is for many Cauſes; but this the chief, *viz. Suffering the* QUAKERS *Meetings amongſt them.* Thus Perſecution makes men blind, that they run headlong to their own Deſtruction; but many of the People are diſſatisfied, and believe, it is *the Killing and Perſecuting of the* QUAKERS *that is the Cauſe of their Diſtreſs,* and they are diſtracted and confus'd amongſt themſelves, with Fears on every ſide, and great Jealouſies, that all the *Indians* in thoſe Parts of *America,* will be in Arms this next Summer.

Many Engliſh *ſlain by the* Indians.

Guilt of innocent Blood is heavy.

Perſecution blinds People.

So it is like to be troubleſom and perilous Traveling, but the Lord can preſerve and deliver out of all, into whoſe Will I am given up, whether it be to ſuffer for his Name, or to Live or Die for his Truth, His Will be done, and I hope my Life will not be dear to me, to part with, if he ſee it good, and I do not doubt, but he will give me Strength in the *inward* Man, to bear what the *outward* Man may ſuffer

W. E. is reſigned to the Will of God, and ſtrong in Faith.

for

for his glorious Gospel. And these Tidings do not affright or amaze me, for the Glory of the Recompense of Reward to the Faithful is before me, and doth out-ballance all Fears. Your Prayers to the Lord on my Behalf, may help me in my various Tryals and Exercises, who desires to be in your daily Remembrance, even as you are in mine, never to be forgotten, for my Spirit is with you, and the Overflowing of the Love of Christ in my Heart dearly salutes you all, and as we *live* in this, we shall never *die*; but shall meet again, if not in *this Life*, yet in the *Life to come*. 1675.

Desireth Friends Prayers for him

Finally, Dear Friends! I cannot but put you all in mind, to walk as *Free-men* in the Truth and in the Liberty of the Gospel, and be not too *careful*, or too *busy*, or *incumbred* with the things of this Life; but that you may be ready for Sufferings, which may attend that Nation, before many be aware, that we may all be ready, as *Christ's Free-men*, to drink that Cup which the Lord is pleased to put into our Hands, for the Tryal of our Faith, which is more precious than Gold: So my dear and true Love is with you all, in the Power of an endless Life, wherein I am

Adviseth to be ready as Christ's Freemen.

Your Friend and Brother,

William Edmundson.

Charles-Town *in* Nevis, *the Tenth of the Second Month*, 1684.

My dear WIFE,

1684. THIS is to let thee know (in part) of my Fare in this my Travel, I landed in *Barbadoes* in Eight Weeks and Four days after I left *Ireland*, and abode there about Six Weeks, where I had much Service for the Lord, which was well accepted with Friends, and ſailing from thence to *Antego*, we were in danger of Shipwreck, our Ship being twice ſtruck on Rocks, and afterwards run upon a Shoal; our Maſter and Company not being acquainted with that Coaſt, yet through the Lord's Mercy and Help we got ſafe off, and landed well, I was very ſickly and weak in Body, whilſt I was in that Iſland, and my Spirit oppreſs'd with wrong Things there; ſo that I was bow'd down in Body and Mind, yet I kept Meetings, and after Nine days Abode there ſail'd to this Iſland, and have had ſeveral Meetings, and ſeveral People of Account reſort to Meetings here, and are very tender and loving. I am now very well, bleſſed be the Lord, and intend, *if the Lord will*, when clear in this Iſland, to ſail to *Antego*, and ſo as Opportunity preſents to *Barbadoes*, and when clear there, I know nothing at preſent, but may return to thee in *Ireland*, if the Lord permit, which I know will be welcome News to thee. I wrote to thee from *Barbadoes*, ſoon after I landed there, and ſent

Barbadoes. Antego. Nevis. Barbadoes.

it

it by a Friend, a Master of a Ship by the way of *London*, which I hope came safe to thy hand, but this I send by one of *Liverpool*. My tender and true Love is to all Friends, as if I named them, and to our Children, and my Prayers to the Lord are for them Day and Night, and for you all, *that you may be preserved, and walk blameless in the Lord's Truth to to His Honour, and our mutual Comfort.* So my Dear! my true and faithful Love is with thee, and I desire thee be tender of God's Honour and Truth's Fame, so rest, 1684.

Thy Faithful Husband,

William Edmundson.

Antego, *the Third of the Third Month*, 1684.

My Dear WIFE,

THE true and tender Love, which in Duty I owe unto thee, is an Engagement upon me to write to thee by every Opportunity that presents, that thou may partly know of my Fare, in my Travels, through many and deep Exercises. I have been at *Nevis* and *Mountserrat*, and now returned to this Island, and am very well, Blessed be the Lord! who gives me Strength and Ability to perform his Service Nevis. Mountserrat.

1684. Barbadoes. vice committed to my Charge, even beyond Expectation. I purpose in the Will of God to take the first Opportunity for *Barbadoes*, and when clear there, I find nothing at present, but I may return for *Ireland*, but *must abide in the Will of God, which I still hope thou wilt submit unto, whether in Returning or Traveling further, Life or Death.* My true Desires and Prayers to the Lord Night and Day is for thee and thine, that *Ye may be preserved blameless in his blessed Truth, to God's Honour and our mutual Comfort.* I shall not enlarge now, having given thee an Account in Two before this, one soon after my Landing in *Barbadoes*, sent by a Friend by the way of *London*, which I hope is come to thy hand before now; and another I wrote from *Nevis* by a *Liverpool*-Man, who promised to send it safe, as directed. I received not one Line from thee, since I parted from thee, nor from any in *Ireland*, save *Richard Pearce*, though many Ships have been from *Ireland* to these Parts, and I much desired to hear of thy Welfare every way, and of the Welfare of our Family and Friends, for my tender and true Love is with thee and our Children,

Richard Pearce.

Thy Faithful and Loving Husband.

William Edmundson.

Barbadoes.

Barbadoes, *the Fourth day of the Fourth Month*, 1684.

Dear WIFE,

MY dear, tender and true Love is to thee, which thou may assure thy self of, is true and faithful in all Places, and neither Time nor Distance, Prosperity nor Affliction can wear out; *For my Heart is with thee in sincere Love, as it ought to be,* and my Desires to the Lord Day and Night are for thee, that *thou mayst be preserved blameless in his blessed Truth, which in Measure thou knowest, the Encrease whereof I much desire to find,* which at my Return would be great Joy and Comfort to me. My *Dear!* I hope thou dost, and will endeavour thy self with all Godly Endeavours, to live and walk in the course of thy Conversation, *blameless* in the Sight of God and Men, as becomes the blessed *Truth* and *Gospel* of the Dear *Son of God*, which we profess, and for which in measure I am set in Defence, through *Good Report* and *Evil Report*; therefore fulfill my Desire, and it will greatly add to my Comfort, and increase my Joy in the Lord Jesus, which is desired *above* and *before* all other visible things, by me thy Faithful and Careful Husband. I have given thee an Account of my Fare in Three several Letters before this, and now by this thou may'st know, I have been some considerable time at the *Leeward Islands*, viz. *Antego*, *Nevis* and *Mountserrat*, and being clear there, am now return'd to this Island, and my Coming to 1684.

these

1684. theſe Parts was in a needful and acceptable Time, and not in vain, as many can, and do bear Witneſs; the Lord's Goodneſs is along with me in his Bleſſed Service, for which not only I, but many Others bleſs and praiſe the Lord, whoſe Care is over His People. I find the longer I ſtay, the more is the Service, and truly the Lord *hath* and *doth* give me Ability of Body beyond Expectation. *Everlaſting Praiſe to His Name for ever!*

I receiv'd no Letter from thee, ſince I left thee, I would gladly have come over in this Ship, that goes to *Liverpool*, which would have been a convenient Paſſage for me; but I find the Service of this Iſland is upon me, and cannot be clear of it as yet; I know nothing at preſent, but when I am clear here, I may return to *Ireland*, but muſt ſubmit to the Will of God, which I hope thou canſt ſubmit unto, in giving me up as hitherto thou haſt done, whether in Traveling further, or Returning. My tender Fatherly Love is to our Children, with continual Care and fervent Deſires for *their Preſervation out of the Evil of the World, Snares of the Devil and Luſts of the Fleſh, which drown Ungodly Men in Perdition*, which if they turn aſide into, will wound my Heart, Mind and Spirit, and heap Loads of Sorrow, Grief and Affliction upon my Head; but if they fear God and love Truth with all their Hearts, and the Bent of their Inclinations be to Virtue, Juſtice and Righteouſneſs, as good Examples, which become Children of a careful and Religious Father, then they will make glad my Heart, Mind and Spirit, more than the Encreaſe of all the Riches of the World.

World. And this is according to the Truth of my Heart, the Lord knows, that ſearcheth all Hearts. My dear Love is to all Friends, as if I named them, deſiring they may be preſerved blameleſs in the bleſſed Truth, which through the Mercies and Love of God, they have receiv'd and believ'd in, and that the Propagation of it may be prefer'd before all in their Minds, Hearts and Affections, is the real Deſire and Breathing to God on their Behalf of me, their Ancient and true Friend, who cannot forget them, when before the Lord. My *Dear!* Once more my Love is mentioned to thee, and I hope yet in the Lords time to ſee thee again to our Comfort, and remain, 1684.

Thy True and Faithful Husband,

William Edmundſon.

Barbadoes, *the Twelfth day of the Fifth Month*, 1684.

Dear WIFE!

IN my laſt to thee, I gave thee ſome Encouragement to expect my Return to thee from this Iſland; but finding a Concern to go to *Jamaica*, I cannot be clear to return in Peace without performing of it, and I hope thou art made willing to give me up to the Will of God, whatever it be in Life or Jamaica.

1684. Death; yet I think it fit, and true Love leads me thereunto, to give thee an Account of Paſſages, and how I ſpend my Time. I wrote to thee and to *Anthony Sharp* ſoon after I landed here, I ſent it by a Friend, Maſter of a Ship, by the way of *London*, I abode after in this Iſland about Five Weeks, then ſail'd to the *Leeward-Iſlands*, viz. *Antego*, *Nevis* and *Mountſerrat*, and laboured in Truth's Service about Ten Weeks, and returned to this Iſland, having had good Service for the Lord and his People all this time, and well accepted of, which I hope will not prove Fruitleſs; the Lord's bleſſed Preſence and Power is with me to mine and many others great Satisfaction and Refreſhment. *Everlaſting Praiſes to His Name for ever!*

Through the tender Mercies and endleſs Love of God, I am able in Body to labour beyond Expectation, *the Lord is worthy to be ſerved with the Abilities He gives.* I do purpoſe in the Will of God for *Jamaica*, the firſt Opportunity of a Paſſage. And now, Dear *Wife!* I earneſtly beg and deſire above all Earthly things, that Thou and our Children may be preſerv'd from the Corruptions and Evils of the World, in a blameleſs Converſation, as becomes the Truth, which you know in part, and as your whole Inclinations, fervent Deſires, ardent Affection and Reverence are to Virtue, and an Abhorrence of every Vice, no doubt the Lord will increaſe your Knowledge and Faith in His Son, and multiply His Grace and Truth in you, and put of His good Spirit upon you, by which you will be made a good Savour in your Places both to God

and

and Men, and cut off Occaſion from ſuch, as watch with an evil Eye for your Halting, to make it a Cloak for their unjuſtifiable Doings, and to reproach me upon Occaſion. Now, my earneſt Deſires and Prayers to God, through the Spirit of his Son, are Day and Night for *your Preſervation from all the Evils of the World, and Corruptions of the Fleſh, with the Luſts thereof; and that you may be enrich'd with the Encreaſe of God, through the bleſſed Spirit of His Son, to His Honour and your Comfort both here and hereafter, which will be more Joy and Gladneſs to me, than the Increaſe of all the Riches in the World.* So the God and Father of our Lord Jeſus Chriſt, preſerve you blameleſs, and cauſe his Face to ſhine upon you, that in His Light you may ſhine to his Glory and Honour, to whom all is due for ever, *Amen.* My dear and true Love is with thee, and to our Children, and to all Dear Friends, as if I named them, 1684.

William Edmundſon.

For all Friends that know the Heavenly **Gift** *of* **Christ Jesus,** *from the Apostles to the hindermost of the Flock of Christ, that they neglect not the* **Service** *of their Day, according to* **Proportion** *of* **Abilities** *and* **Gifts,** *and more especially those Gifted for* **Doctrine** *and* **Government.**

1694.

CHrist Jesus, the *Promised Seed,* that bruises the Serpent's Head, of whom the Law and Prophets gave Testimony, according to the Promise of the Father, came in due time, in that prepared Body, to do the Will of God for Man's REDEMPTION, which when He had finished, and tasted Death for us, He ascended upon high, and gave Gifts to Men, and peculiar Gifts to Believers; *to some Apostles, to some Prophets, and to some Evangelists, Pastors and Teachers, Discerners of Spirits, Help-meets in Government,* and several other Gifts gave He to his gather'd Flock that believ'd in him, for the edifying and building them up in their precious Faith, which he is Author of, that they may come to the perfect Knowledge of God and Christ, in the Measure and Stature of the Fulness in Him, and be establish'd in Him the *Head* and *Foundation,* and grow up in him in all Virtue and Godliness, in Gospel-Order.

Gen. 3. 15.

Heb. 10. 5.

Eph. 4. 8, 11. 12, 13.

1 Cor. 12. 6, 10 12.

Heb. 12. 2.

Now

Now, every one thus gifted by *Chriſt Jeſus*, is to wait on their Gift, and attend their *Service* in the Miniſtration thereof according to Proportion of Grace and Faith given. Whether *Prophecying*, *Miniſt'ring*, *Teaching*, or *Exhorting all to wait on their Service*; *and he that Ruleth to be diligent, and Speakers to perform it as the Oracles of God*; *and thus to adminiſter one to another as good Stewards of the manifold Grace of God*, and keep in the *Bounds* and *Line* of their own Meaſure and Gift of Chriſt, not going beyond it into another Man's *Line*, and be ſound in Faith and Doctrine, and not to be intangled or cumber'd with the Affairs of this Life, nor choak'd or ſurfeited with the Riches of this World, or laden, as with thick Clay to hinder their following of Chriſt the Captain, that hath called and gifted for his *Work* and *Service* in his Vine-yard, to labour in the Goſpel, and leave all for it, that it might be perform'd and finiſh'd according to the Will of God, under the daily Croſs and Self-denial; and not to be at Eaſe in the Fleſh, World and Will, or own Time and Place in *Trading*, *Dealing*, and *getting Riches*; but diligently attend their *Service* and *Gift*, and *keep the Body in Subjection*, *leaſt preaching to others*, *they become Caſt-aways*, *and to take heed to themſelves*, *and to the Flock of Chriſt*, *of which the* Holy Ghoſt *made them* Overſeers, *and be Examples before them*, *and feed them in due Seaſon*. 1694.

Rom. 12. 6, 7, 8.
1 Pet. 4. 10.
2 Tim. 2. 4.
Luke, 21, 34.
Ch. 14, 27, &c.
1 Cor. 9. 27.
Acts, 20, 28.

And thus Chriſt Jeſus, when he had aſcended into Glory, eſtabliſh'd his Church in Government, as well in *Diſcipline*, as *Faith* and *Doctrine*, and committed the Care and Truſt to Gifted Men for every *Service*, to keep the whole Body or Church in Order, according

1694. ding to the Rule and Holy Rights of the New Covenant; and they met together, the *Apoſtles*, *Elders* and *Brethren*, as well in relation to matters of *Church-Government*, as the *Worſhip of God*, and diſcourſed of matters committed to their Charge and Truſt, as Stewards and Overſeers of Chriſt's Vineyard, Husbandry, and Heritage.

Thoſe Preachers that went from *Jeruſalem* to *Antioch*, and would mix the Law of the Firſt Covenant with the Doctrine of Chriſt's Kingdom, were reprehended, and the Churches adviſed of their Error, many others alſo under thoſe Stations of *Apoſtles*, *Prophets* and *Preachers*, that kept not to the *Gift* of Chriſt, but went beyond their Line and Rule into Confuſion and Diſorder, which tended to Deſtruction and not to Edification, were admoniſh'd and reprov'd. And *Diſorderly*, *Unruly* Women were not permitted to Teach or Preach in the Church. And thoſe Qualified Men, through the *Gift* of Chriſt, who had the Concern of Church-Affairs, with the Aſſiſtance and Approbation of the *Holy Ghoſt*, wrote divers Epiſtles and Decrees to the Churches, and appointed *Elders*, as *Overſeers* in every Meeting; *Faithful Men* to whom they were committed to ſee thoſe Decrees truly and duly perform'd, that the Church of Chriſt might ſhine in the comly Order and Diſcipline, as *Lights in the World*, to the Glory of God.

1 Cor. 1. 11. 11. 5.

Titus, 1 5. &c.

Phil. 2. 15. So the Churches were eſtabliſhed, and thoſe *that ruled well were worthy of double Honour*, and ſuch, who kept to the Heavenly Gift diſcover'd Falſe *Teachers*, Falſe *Apoſtles*, Falſe *Brethren*, and *Antichriſts*

2 John, v. 7. 2. Cor. 11. 13. Jude, v. 4, 1020

Antichriſts that were amongſt Believers; as *Wells without Water, Clouds without Rain, Fruitleſs Trees that cumbred the Ground, and wandring Stars for whom the Blackneſs of Darkneſs was reſerv'd for ever; and ſuch as loved their Bellies and Pleaſures more than God; yet would be Talking and Preaching, not knowing whereof they affirm'd, being gone from the Rule and Line of the Heavenly Giſt of Chriſt.* So the Lord's Care was over his gathered Flock for their Preſervation in Faith, and Fellowſhip with Himſelf, and one with another; as Members of one Body, taking due care one of another, for their Preſervation from all *Uncleanneſs, Diſorder, Snares* and *Intanglements* that are in the World; and that all ſhould be kept in the holy, comly Order and Diſcipline of the Goſpel of Chriſt Jeſus: *Husbands to love their Wives, and Wives to love and reverence their Husbands, Children to honour their Parents, and Servants their Maſters, and Widows to be chaſt, alſo Young Men and Maids to be Sober minded, and not to marry with Unbelievers; and all to labour, for he that will not work, muſt not eat; and Rich Men to be rich in good Works.*

1694.

Tim. 1. 7.

1 Cor. 12. 12

Eph. 5. 33. 6. 1, and 5. Titus, 2. 4. and 6. 2. Cor. 6 14. 2 Theſſ. 3. 10; 1 Tim. 6. 17, 18.

Thus the Church of Chriſt, both Male and Female were eſtabliſh'd in their Heavenly *Order* and *Degrees*; wherein all were to keep their Ranks in Diſcipline and Miniſtration, eſtabliſh'd by Chriſt in his Church under the New Covenant; and to prefer His *Publick Service* before *Private Intereſt.*

Now the Church that Chriſt eſpouſed to Himſelf, was adorned with her Jewels, and Beautiful through His Comlineſs; but when the *Apoſtacy* and *Falling away*

Rev. 12. 1, 4, 6. & 9. 11. 7, to 11.

1694. *way* came in, ſpoken of by Chriſt and His Apoſtles, as Seers of the Times, that the Generality of Chriſtians went from the Heavenly Gift, ſaving a ſmall Remnant that kept to the Gift of the Holy Spirit, who were forced to lie obſcure under the Arm of Gods Providence, Sighing and Mourning becauſe of Confuſion, Diſorder, and the Abominations which came into the Churches, Chriſt the Man-child departed from them, and the Witneſſes were ſlain, yet unburied; then the whole Building went to Rack and Ruin, Rents and Breaches, and all in Confuſion, both in Doctrine and Government, every one ſought their own *Wealth*, *Preferment* and *Eaſe* in the World, the Fleſh, and Will; and the Croſs of Chriſt was loſt, Miniſters went to the *Letter*, having gone from the *Heavenly Gift* of Chriſt's Holy Spirit, and got into
Acts 29. 30. eaſie Places, every one ſeeking their own Gain and Advantage of the Preſentation of the Times, and cared for *themſelves*, not for the *Flock* that Chriſt had ſhed his precious Blood for; but *Self-Intereſt* prevailed, and the *Publick Spirit* that ſtands for and ſeeks the *Publick Good* was loſt, the Churches were
2. Pet. 2. fill'd with Confuſion and Errors, their Overſeers being blinded with the World and by the God of it, the Face of Chriſt and Chriſtianity was marr'd, the Beauty and Comlineſs gone, the Temple and Tabernacle of God ruinated, His divine Service and Worſhip loſt, as it was inſtituted by Chriſt.

Thus it lay till the Time of *Reformation* and *Reſtoration*, according to the Appointment of the Farher; which in Mercy is largely manifeſted in our
2 Theſſ. 2 8. Age, wherein Chriſt Jeſus is return'd in the Brightneſs

neſs and Glory of his Father; to bring up the *Church out of the Wilderneſs*; and is bringing back and gathering His ſcatter'd Flock to the Faith once delivered to his Saints, which He is Author of; and cauſing his *Divine Light* to ſhine in their Hearts, to give them the Knowledge of the Glory of the Father, and raiſing the Ruin of His Temple and Tabernacle, that he may dwell and tabernacle in us, and bring us into Fellowſhip with the Father and Himſelf, and one with another, and to *Worſhip the Father in Spirit and in Truth*, and be partakers of His Holy Ordinance of Baptiſm, Baptizing by one Spirit into one Body, of which He is Head, and renewing the Heavenly Gifts of His Holy Spirit, both in Doctrine and Government, and the Everlaſting *Goſpel* is preached again, and *Order* and *Diſcipline* ſetled in the Church, according to his former Inſtitution, for the Preſervation and Growth of all His gathered Flock, in the *Increaſes of* GOD. 1694. Heb. 12. 2. 2 Cor. 4. 6. Rev. 21 3. 1 John, 1. 3. *and* 7. 1 Cor. 12. 13. Rev. 14. 6. 7.

And the Care and Truſt of the Flock of Chriſt is committed to Gifted Men, whom *the Holy Ghoſt hath made Overſeers, to take heed to themſelves, and the Flock of God*, that all in the Houſe of Chriſt, which is His People, be kept in Order, with reſpect to things both Divine and Human, according to Goſpel-Rule and Order; and all are to attend on their *Miniſtry* and *Service*, and fulfil it according to their Ability and Gift; that the Houſe of God may be ſetled on her own Mountain, which is above all Mountains and Hills, and many ſhall flow to it, and ſee the ancient Beauty and Comlineſs which the Lord is reſtoring to His Church, in decking her with her former Orna- Acts, 20. 28. Iſai. 2. 2. Mic. 4. 1.

1694. ments of *Goſpel Rights and Priviledges*, and all concerned in this great Work of Reſtoration, who have receiv'd a Gift from Chriſt to officiate therein, are to attend their Office and Service for the Publick Good, and not to chuſe their own Time, or Place of Eaſe in the Fleſh and Will, in the things of this World, which loads them as with *Clay*, and hinders their Service for the Publick, and is no Example of Self-denial to the Flock of Chriſt, but ſavers of that Spirit of *Apoſtacy*, which is to be purged out, as the
1 Cor. 5. 7, 8. Old Leaven, that ſo it may be ſeen, we are in the Footſteps of thoſe, *that were given up both in Strength, Underſtanding, Time and Subſtance, to ſpend and be ſpent in the Service of the Lord and his People.*

William Edmundſon.

Concerning OFFERINGS, *That are offered to God, in* Prayer *and* Supplication.

Levit. 21. 6. Chap. 22. 20. Deut. 33. 19. Pſal. 73. 13. THE **Offerings**, that are acceptable to God, muſt be offer'd in Righteouſneſs, and with clean Hearts and Lips. For the Lord is pure and holy, and *will be ſanctified of all that come near Him*, and his Worſhip is in *Spirit* and in *Truth*; wherefore Prayer, Supplication and Addreſſes to God, being a ſpecial Part of His Worſhip, muſt be perform'd in
Mark 9. 49, 50 *Spirit* and *Truth*, with a right *Underſtanding*, ſeaſoned with *Grace*, and with the *Word of God*, even as the Sacrifices under the Old Covenant were to be brought

brought and offer'd in clean Veſſels, ſeaſon'd with *Salt* and with *Fire*: So All, now under the New Covenant, who approach ſo nigh to God, as to offer an Offering in Prayer, muſt have their Hearts ſprinkled from an evil Conſcience, and their Bodies waſhed in clean Water, and ſanctified with the *Word of God*, and their Senſes ſeaſoned with his *Grace* and *Spirit* in Divine Underſtanding, and muſt offer that which is *ſound* and *pertinent*, which the Spirit makes known to be needful, whoſe Interceſſion is acceptable, as a ſweet ſmelling Sacrifice in the Noſtrils of God, and a Savour of Life unto Life, and of Death unto Death, tho' in Sighs, Groans or few Words, being ſound, pithy and fervent. For the Lord knows the Mind of the Spirit, that makes Interceſſion to Him, who hears and graciouſly anſwers. 1695. Levit. 2. 13. Heb. 10. 22. Rom. 8. 26, 27.

And now all are to be careful, both *what* and *how* they offer to God; who will be ſanctified of all that come near Him, and is a conſuming Fire, *who conſumed* Nadab *and* Abihu *that offered ſtrange Fire, tho' they were of the High Prieſt's Line.* And there may be now Offerings in Prayer and Supplication, in long Repetitions of many Words in the Openings of ſome divine Illuminations, with a mixture of Heat and Paſſion of the Mind, and Zeal beyond Knowledge, and in this Heat, Paſſion and forward Zeal run on into many needleſs Words, and long Repetitions, and ſometimes out of Supplication into Declaration, as though the Lord wanted Information; ſuch want the Divine Underſtanding, and go from the Bounds and Limits of the Spirit, and Will of God, like that forc'd *Offering* of King *Saul*, which *Samuel* call'd *foolish* Deut. 4. 24. Levit. 10. 1, 2. Heb. 12. 29. *Long Repetitions in Prayer to be avoided.* 1 Cor. 14. 17. 1 Sam. 13. 12, 13.

1695. *ish*, and the ſtrange Fire and forced Offering, offer what comes to hand, and laviſh all out, as if there were no Treaſury to hold the Lord's Treaſures, that may open and preſent to View at times, for their own Benefit; ſo ſuch in the End coming to Poverty and Want, ſit down in the dry and barren Ground: Wherefore all are to know their Treaſury, and treaſure up the Lord's Openings, and try the Spirit by which they offer, that they may know the Lord's try'd Gold, and not mix it with *Droſs* or *Tin*, and know his *Stamp*, *Heavenly Image* and *Superſcription*; and not *counterfeit*, *waſte*, or *laviſh* it out, but mind the Lord's Directions, who will call all to an Account, and give to every one according to their Deeds, *and all the Churches ſhall know, that he ſearches the Heart and trys the Reins.*

Iſai. 50. 11.

Matt. 12. 35.

Rev. 3. 18.

Chap. 2. 23.

As under the Old Covenant, there was the *Lord's* Fire, that was to burn continually on the Altar, and received the acceptable Offerings: So there was *ſtrange* Fire, which was rejected, and the Offering that was offer'd therein. And now in the New Covenant there is a *true* Fervency, Heat and Zeal, *according to the true Knowledge of God* in the *Spirit* and *Word* of Life, that dies not out, in which God receives the acceptable Offerings: So there is alſo a *wrong* Heat of Spirit, and Zeal *without true Knowledge*, that with Violence, through the Paſſion of the Mind and Forwardneſs of Deſire, runs into a Multitude of needleſs Words and long Repetitions, thinking to be heard for much Speaking, but is rejected, and is a Grief, Burthen and Trouble to ſenſible weighty Friends, who ſit in a divine Senſe of the Teachings and

Levit. 6. 14.

The Lord's Fire is not to go out.

Our Prayers not heard for much Speaking

and Movings of the Lord's good Spirit, in which they have *Salt* to ſavour withal, tho' the affectionate Part in ſome, who are not ſo ſetled in that Divine Senſe, as to diſtinguiſh between *Spirit* and *Spirit*, is raiſed with the Flaſhes of this *wrong* Heat and long Repetitions, which augments the Trouble of the Faithful and ſenſible, who are concerned for the Good and Preſervation of All. 1695.

A blind forward Zeal is a Trouble unto the Faithful.

We read that the Prieſts of *Baal* in their Offerings were *earneſt*, *hot* and *fierce*, and cut themſelves, making *long Repetitions from Morning until Evening*, *ſo kept the People in Expectation to ſmall Purpoſe*; but *Elijah* having repair'd the Lord's Altar, and prepar'd his Offering, in a few ſenſible Words [pertinent to the Matter and Service of the Day and Time] prayed thus in the Spirit and Power of God, *Lord God of* Abraham, Iſaac, *and of* Iſrael, *let it be known this day, that Thou art God in* Iſrael, *and that I am thy Servant, and that I have done all theſe Things at thy Word. Hear me, O* LORD! *hear me, that this People may know, that Thou art the Lord God, and that Thou haſt turned their Hearts back again*, which the Lord heard and anſwer'd. So here a Few ſenſible Words, with a good Underſtanding pertinent to the matter [without needleſs Repetitions] were prevalent with God.

1 Kings. 18. 26, 28, 29.

Verſ. 36 37, 38

And our Saviour *Chriſt Jeſus*, when he taught His Diſciples to pray, bad them, *not be like the Hypocrites, or Heathen, who uſed many Repetitions, and thought to be heard for their much ſpeaking*. Therefore, ſaid he, *be not ye like unto them, for your Father knoweth what things you have need of, before ye ask him.*

Mat. 6, 7, 8.

And

1695. And the PRAYER which He taught, is full of Matter and to the Purpoſe, tho' comprehended in few Words, and all his Diſciples and Apoſtles are to learn of Him, and obſerve His Directions, and not the Manner or Cuſtoms of the Heathen and Hypocrites, in this weighty matter of Approaching nigh unto God with Offerings, in Prayer and Supplication.

The Lord's Prayer ſhort and comprehenſive.

Our Saviour alſo left us a good Example, written for our Learning, when he was under the Senſe of drinking that Cup of Sufferings for the *Sins* of all Mankind, and to offer to God that *Great Offering* for their *Ranſom*, He prayed in theſe Words, *O My Father, if thou be willing, remove this Cup from me, nevertheleſs not my Will, but thine be done.* And in giving Thanks in theſe Words, *I thank thee, O Father! Lord of Heaven and Earth, becauſe thou haſt hid theſe Things from the Wiſe and Prudent, and haſt revealed them unto Babes, even ſo Father, for ſo it ſeem'd good in thy Sight.* And how many more Examples in the Scriptures are on this account, full and pertinent to the matter, comprehended in few Words, and not like the Heathen in Tedious Repetitions, who think to be heard for their much ſpeaking. Therefore all who approach unto God with their Offerings, are to be watchful and careful, both WHAT and HOW they offer under this Adminiſtration of the Spirit, and Diſpenſation of the New Covenant.

Our Saviour's Example to be minded in Prayer.
Luke, 22 41, 42
Mat. 11 25, 26

All to be careful what and how they offer to God.

I have travel'd under a deep Senſe and Concern in this Matter for ſome time.

William Edmund[illegible]

The Twelfth of the Firſt Month, 1695.

Weſt-

1697.

West-Chester *the Twelfth of the Fifth Month*, 1697.

Son Tryal!

I Received thine at *Liverpool*, with One by Order from the *Monthly* Meeting, and am heartily glad to hear that things are well with you, and I pray God continue them so, with the Increase of his Goodness. For no Worldly things would be so pleasing to me, as your Preservation from the Corruptions, that are in the World, which the Fear of God, and Love to his blessed Truth preserves out of, which, if thou and the rest take good heed unto, will add to my Comfort, and if it should be otherwise it will add to my Trouble, and heap Sorrow upon my Head. And therefore I desire, that you may all be careful in the Conduct of your Conversation for God's Glory, your own Good and Credit, and my Comfort. I am very well, considering my Old Age and my Travels and Labours in the Lord's Service, which hitherto, the Lord hath given me Strength and Ability to perform, I hope to his Honour, and the Good of many.

Fear of God preserves from Snares of Death.

And now there is some Service before me in Three or Four Counties in these *Northern* Parts, which I am now entring upon, resign'd to the Will of God, whether to live or die. *George Rooke* my Companion, who hath hitherto been very serviceable and helpful, is now leaving me and coming to *Ireland* with *Amos Strettell*, the First fair Wind; so that I am left

George Rooke returns.

1697. left alone now, but hope the Lord will not leave me, who hath been with me hitherto, and bleſs'd and proſper'd his Work and Service, giving Strength and Ability beyond the ordinary Courſe of Nature, *Bleſſed be his Name for ever!*

And now, my Son, it will be Gladneſs to me, that thou ſhew thy ſelf a Man for Truth, in all thy Concerns, and if thou truly fear God, thou wilt learn Wiſdom, which will give thee Credit and Favour with the Lord and His People.

He greeteth his Children. Remember my tender Fatherly Love to thy Brothers and Siſters, and to Grand-Children, deſiring they may all do well, and ſo walk, that no Occaſion may be given by any of them againſt the Lord's bleſſed Truth, or a Defamation upon themſelves.

Sin diſhonours Men. For *in every thing, wherein any ſin againſt God, and diſhonour him, they diſcredit and diſhonour themſelves; but all that honour the Lord in the Courſe of their Converſations, He honours and will honour with many Favours.* This being what offers at preſent from a

Tender Careful Father,

My Love to all honeſt Friends as if nam'd. *William Edmundſon.*

York

York, *the Seventh of the Sixth Month*, 1697.

Son Tryal!

THIS may let thee and the reſt know, who deſire to hear of my Welfare, that through the Mercies of the Lord I am well, and ſenſible of His renewing my Strength every way, to perform His Service required of me, which I hope will be to His Praiſe, and the Good of many, when I am gone. My chief Care is, *that I may do my Day's Work in Time according to his Will*, firſt in general, and ſecondly in particular, for my Children and Off-ſpring of my Family; to be clear of all Men's Blood in the day of Account, my Service is more than ordinary in ſeveral things, and Strength and Ability given accordingly. The Lord is great, and greatly to be reverenc'd and fear'd, *His Wiſdom is infinite, and the Ways of His Judgments unſearchable*: My Soul and Spirit in the Senſe of his Wonders, in the Depths of Exerciſe, admires his Infinite Goodneſs, and praiſes his Holy Name.

1697.

His Care to be clear of all Men's Blood.

The Lord's Ways and Judgments are unſearchable.

As I wrote in my laſt to thee, *my Children's Folly is as a Weapon in the Hand of Evil doers, againſt the Lord's Work in my Hands*; but the Lord, who knows my Heart's Integrity and Innocency, He out-ballances all Oppoſition with his irreſiſtible Power, and crowns his Teſtimony with Dominion over all Gain-ſayers, Bleſſed be His Name! yet it is a Grief and ſore Trouble to be wounded *with an*

1697. *Arrow, that ſprung from my own Loins, prepared thro' my Children's Folly, for want of the Fear of God, and Reverence to ſuch a Father, whom the Lord hath endued with many Favours.* It ought to ſeize all your Hearts, and break them in a deep Senſe of bitter Sorrow, and be a Warning to all of you, that are innocent, to be watchful over your own ways in Godly Fear, that you fall not into the like Temptations, which diſhonour God and are a Blot and Stain to their Name and Fame, who fall into them, not eaſily to be done away, out of the Memory of God and Men. *A good Name deſervedly loſt, is hard to regain.* Therefore thou my Son! with the reſt that are innocent, fear the Lord, love his Truth, take Advice of Approved Elders, which may be for your Preſervation in Credit with God and good Men, and Experience ſhews, that *They who honour the Lord, He doth honour them.* I was at *Liverpool* and *Cheſter*, thinking to come over with *George Rooke*, but was not clear of this Service, which I am upon, and muſt not leave it till performed. I received thy Letter there with that by Order of the *Monthly* Meeting, both kindly accepted, and I earneſtly deſire, thou will be careful on thy part in the Fear and Wiſdom of God, to perform what thou haſt written, that I may have Comfort of thee. For nothing in the World is ſo pleaſant to me, *as my Children doing well, walking in the Bleſſed Truth.* I have had many large and full Meetings ſince *George Rooke* left me, as in *Cheſhire*, *Lancaſhire*, and thus far in *Yorkſhire*, many Friends came far to Meetings, and the Lord's Power anſwer'd their Expectation, and many honeſt

W. E. is wounded with his Children's Folly

He tenderly adviſeth the Innocent to fear the Lord,

His great Comfort would be to ſee his Children walk in Truth.

many have had and refus'd for Truth's ſake, and the Lord hath accepted thereof as an *Offering*, and rewarded them with great *Comfort*, to the Praiſe of his great Name. 1698.

William Edmundſon.

An EPISTLE *to Friends in* Barbadoes.

My Dear FRIENDS!

YOU are in my Memory in the ancient Love of God, in which I viſited you, and labour'd in your Iſland, and thoſe Parts of the World, to gather to the Bleſſed, Unchangeable *Truth*, and to ſettle and confirm you in it, according to the Ability and Gift of God given to me, and miniſtred to you in the Demonſtration of the Spirit and Power of Chriſt, in which the *Myſteries* of *Faith* and *Diſcipline* of the Goſpel were unfolded to you, for your Settlement under Chriſt's Government in the New Covenant, and to know the Bounds and Liberty of it, that you might walk in it in all things, to the Praiſe and Honour of God, who call'd and gather'd you to be a People, and not turn into the *Elements* of the World, nor be entangled, neither carried away after the Luſt of the *Eye*, Luſt of the *Fleſh*, or Pride of *Life*; but walk in the Liberty and Bounds of the New Covenant

Know the Bounds of the New Covenant.

nant as *Lights* in the World. For God hath ſet *Limits* for his People in his *New* Covenant, as He ſet *Bounds* for the outward Jews in the *Old* Covenant, which they were to obſerve and do, yet did not; but took Liberty beyond the Bounds of that Covenant, and were cut off, though they were the Natural Branches. And now all *Inward* Jews that are circumcis'd with the Spirit of Chriſt, are to know the Liberty of the Goſpel of Chriſt and Bounds of the New Covenant, and obſerve them in all things, that their Doings may be to thePraiſe andHonour of God, whether in *Eating, Drinking, Buying, Selling, Marrying* or *Giving in Marriage*, &c. and not take Liberty to themſelves in their unſubjected Wills, to ſatisfie their Carnal Minds, Vanities and Pleaſures; and ſo break God's *New* Covenant, as the *Natural* Jews did the *Old* Covenant. Such Fruitleſs Branches will wither, and be cut off from God's People, and be ranked and numbred with *Adam* in the Fall, who brake God's Covenant in Creation, by going beyond the Bounds, that God ſet him, and was drove out of the Garden of God into the Earth: So all that go into *Fleſhly* Liberty, out of the Croſs of Chriſt and Self-denial, go into the Earth, Pleaſures and Delights of it, and *are dead whilſt they live.*

The Jews rejected and cut off for Diſobedience Rom. 1. 19, 20

So will profeſſed Chriſtians that break the New Covenant

1 Tim. 5. 6.

Wherefore all are to walk in the bleſſed and comly Order, eſtabliſh'd in theChurch of Chriſt by His Spirit and Power, in His heavenly Counſel and divine Wiſdom, that all may be preſerved from the Evils and Vanities in the World, and grow up togethe in the Faith of Jeſus, and Grace of God, from one Degree of Strength and Knowledge of Chriſt Jeſus

honeſt Hearts are thankful, and glad of this Labour of Love. I came this day to this City, and intend to ſtay their Meeting to morrow, being Firſt-day, and then as the Lord enables to go towards *Burlington*, *Scarborough* and *Whitby*, and when clear there, through *Biſhoprick* and *Weſtmorland* into *Cumberland*, and if the Lord lengthen my time, then to ſee you again. I know not yet whether to ſhip at *Liverpool*, or go by Land to *Port Patrick* in *Scotland*; I hope in the Lord's Strength to be in *Cumberland* in Three Weeks from this Date. Remember my dear and true Love to Elders and honeſt Friends of our *Monthly* Meeting, as if I named them one by one, and I charge thee to give them a true Copy of this, and let them read it in the Men's Meeting, and it ſhall be a Witneſs for me, if I ſhould not ſee your Faces again. 1697. York. Burlington. Scarborough. Whitby. *He willeth that Friends have a Copy of this Letter.*

And now my Son, my Prayers are for thee, and my Care is for thy Well-doing, that thy Behaviour in all things, may give thee Credit, and me Comfort. *Shew thy ſelf a Man in all Concerns, and act in all things as in the Sight of God, who orders all things for the beſt, for them that fear him, and caſt themſelves upon His Ordering Providential Power, that rules all things. 'Tis ſafe to keep there out of all Self-Will and Haſte.*

William Edmundſon.

A POSTSCRIPT

To an EPISTLE, from Leinster Province Meeting.

1698. AT the first when the Lord call'd and gather'd us to be a People, and open'd the Eyes of our Understandings, then we saw the exceeding *Sinfulness* of Sin, and the *Wickedness* that was in the World; and a perfect Abhorrence was fix'd in our Hearts, against all the *Wicked, Unjust, Vain, Ungodly, Unlawful* Part of the World in all Respects. And we saw the *Goodly* and most *Glorious, Lawful* things of the World were abused and misused. And that many Snares and Temptations lay in them, with Troubles and Dangers of divers kinds, which we felt the *Load of*, and that we could not carry them, and *run the Race* the Lord had set before us, so chearfully as to win the *Prize* of our Salvation; wherefore our Care was to cast off this great Load and Burthen, *viz. Great and Gainful ways of getting Riches, and to lessen our Concerns therein*, that we might be ready to answer Christ Jesus our *Captain*, who had call'd us to follow him in a spiritual Warfare, under the Discipline of his daily Cross and Self-denial; then the things of this World were of small Value with us; So that we might win Christ, and the *Goodliest* things thereof

Self-denial in Trading for Christ's Sake.

thereof were not near us; ſo that we might be near the Lord, for the *Lord's Truth out-ballanc'd all the World*, even the moſt glorious part of it. 1698.

Then *Great Trading* was a *Burthen*, and *Great Concerns a Great Trouble*, all needleſs things, *Fine* Houſes, *Rich* Furniture, and *Gaudy* Apparel was an *Eye-ſore*; Our Eye being ſingle to the Lord, and the In-ſhining of his Light in our Hearts, that gave us the Sight of the Knowledge of the Glory of God, which ſo affected our Minds, that it ſtain'd the Glory of all Earthly things, and they bore no Maſtery with us, either in *Dwelling*, *Eating*, *Drinking*, *Buying* *Selling*, *Marrying*, or *Giving in Marriage*; the LORD was the OBJECT of our Eye; and we all humble and low before him, *Self* of ſmall Repute; *Miniſters* and *Elders* in all ſuch Caſes walking as good *Examples* that the Flock might follow their Footſteps, as they followed Chriſt, in the daily Croſs and Self-denial, in their *Dwellings*, *Callings*, *Eating*, *Drinking*, *Buying*, *Selling*, *Marrying*, *and Giving in Marriage*; and this anſwer'd the Lord and His Witneſs in all Conſciences, and gave us great Credit amongſt Men. *Miniſters and Elders Exemplary.*

But as our Number increas'd, it happen'd that ſuch a Spirit came in amongſt us, as was amongſt the *Jews*, when they came up out of *Egypt*, this began to look back into the World, and *traded* with the *Credit* which was not of it's own purchaſing, ſtriving to be great in the Riches and Poſſeſſions of this World, then *Great*, *Fair Buildings* in City and Country, *Fine* and *Faſhionable* Furniture, and Apparel ſuitable, *Dainty* and *Voluptuous* Proviſion, *Rich* Matches in Marriage, and *Exceſſive*, *Cuſtomary*, *Uncomely*

Smoaking

1698. Smoaking of Tobacco came into Practiſe, under colour of *lawful* and *ſerviceable*, far wide from the *Footſteps* of the *Miniſters* and *Elders* whom the Lord rais'd up, and ſent forth into His Work and Service at the Beginning; and far ſhort of the *Example* that our Lord and Maſter Chriſt Jeſus left us, when He was tempted in the Wilderneſs with the Kingdoms of the World, and the Glory of them, which he deſpiſed.

And *Moſes*, who refuſed the Crown of *Egypt*, and to be called the Son of *Pharaoh*'s Daughter, rather chuſing *Affliction* with the Lord's People, having a regard to the *Recompence* of Reward. And the holy *Apoſtle* writes to the Church of Chriſt both *Fathers*, *Young-men* and *Children*, adviſing againſt the *Love* of the *World*, and the *Faſhions* thereof, which are working, as the *old Leaven* at this very time, to corrupt the Heritage of God, and to fill it with *Briars*, *Thorns*, *Thiſtles*, *Tares*, and the *Grapes* of the Earth, to make the Lord reject it, and lay it waſte. But the Lord of all our Mercies, whoſe Eye hath been over us for good, ſince he gather'd us to be a People, and entred into Covenant with us, according to his ancient Promiſe is lifting up his *Spirit*, as a *Standard* againſt the Invaſion of this Enemy, and raiſing up his *Living Word* and *Teſtimony* in the Hearts of many, to ſtand in and fence up the Gap, which this *Floating*, *High*, *Worldly*, *Libertine* Spirit hath made, that leads from the *Footſteps* of them that follow Chriſt, as at firſt, and know him to bound them with his Bounds, and not in their own Will and time, lay hold on *Preſentations* and *Opportunities* to get *Riches*, which many

1 John, 2. 15. *Love and Faſhions of the World corrupt God's Heritage.*

ſus to another, and through the Exerciſe of your Senſes in the Law of the Spirit, and Life in Chriſt, may be skilful in the Word of Righteouſneſs, to act and work for God in the Unity of his Holy Spirit, and Fellowſhip of His Light, as Co-workers together in His Vineyard, that all things may be kept clean and ſweet, and every Weed and Seed, that God hath not ſown or planted, may be pluck'd up and rooted out of His Garden, which is to bring forth good and pleaſant Fruit to His Honour, that He may take pleaſure to walk, dwell, ſup and make His Abode with you, and in you, to your mutual Comfort. And if it ſhould be my Lot in my Old Age to ſee you again, I might be comforted in your Faithfulneſs, and Growth in the bleſſed Truth, and a Godly Concern fix'd in your Minds, for the Promotion of the Government of it, both in *Doctrine* and *Diſcipline*.

The Law is ſpiritual.

The Lord's People as his Garden, are to be clean.

And as to Affairs in this Nation, we are *very peaceable, and Truth proſpers, Friends in good Eſteem, and a Godly Concern comes upon many Friends, to be devoted with their whole Abilities to ſerve the Lord, who gives them Wiſdom and Underſtanding in the Management of Truth's Affairs, for the Good of All; and the Lord bleſſeth their Endeavours, ſo that in His Spirit and Power, which is ſtrong and mighty with us, the Authority of Truth in* Church-Government *is over all Gainſayers, and the cloſe Order of the Goſpel over all looſe* Libertine *Spirits and Earthly* Worldlings, *and Truth prevails to the great Satisfaction of all the ſincerely concern'd, and to the Praiſe and Honour of God,* Amen.

He giveth a good Account concerning this Nation.

The Parliament is now ſitting in *Dublin*, where I with ſeveral Friends have, and do attend, and *they*

The Parliament Members tender to Friends.

are very loving and kind to us, ready to do us good, and to eaſe us in what they reaſonably can, and have a Regard to us in ACTS *they paſs. The Lord is to be admired in the Care he takes of his People, that truſt in Him, and caſt their Care upon Him, and ſeek His Honour before all private Intereſt, ſuch the Lord is honouring,* Everlaſting Praiſes to his Name!

So my ſincere Love in the unchangeable Truth is to you all, and my Prayers to God for you.

William Edmundſon.

Concerning Men and Women's Meetings.

Dear Friends, Brethren *and* Siſters!

1708.

Men and Women's Meetings for weighty Service.

IN a ſerious and weighty Conſideration of the great and weighty Service of our Men and Women's Meetings, to order and manage Matters relating to *Goſpel-Order* in the Church of Chriſt, to the Honour of God, and His bleſſed unchangeable Truth, made manifeſt to us, that we may be preſerv'd faithful therein, and our Lights may ſhine in the comely Order thereof, by the good Fruits brought forth in and amongſt us, the Lord's peculiar People in this Generation, as good Examples to others, and Lights in the World. I ſay, all Men and Women's Meetings had need to have a ſpecial Godly Care, to ſee

Mat. 5. 14, 15, 16.

that

that all our Society, keep within Bounds of Truth in the way of the Lord, *to do Juſtice and Judgment, as the Children and Houſhold of* Abraham, *that the Promiſe of God's Bleſſings to* Abraham *and his Seed may reſt upon us.* 1708. Luke 12. 35. Gen. 18. 19.

My *Friends!* It is no ſmall Charge, that the Lord commits to the Care of the aforeſaid Meetings: *The Care of his Flocks, the Preſervation of the Teſtimony of Truth, and the Honour of his Great and Worthy Name*: So that it is of abſolute Neceſſity, for all the Members both *Male* and *Female* to know their *Election*, and in *what* it ſtands, and in *what Authority* they ſit in thoſe Meetings. For the Service thereof, muſt be perform'd in the Wiſdom and Counſel of the Lord Jeſus Chriſt, and in the Authority of his Bleſſed Spirit and Power. For *the things of God knoweth no Man; but the* Spirit *of God*, in which the Election ſtands, and this is that, which fits and abilitates for the Lord's Service in His Church, as He hath appointed every one to His Service, and Office; and we know, *That our Men and Women's Meetings for the Lord's Service in His Church, were ordained of God, and ſetled amongſt us in the Authority, and by the Aſſiſtance of His bleſſed Spirit and Power, and committed to the Truſt and Care of* FAITHFUL MEN *and* FAITHFUL WOMEN, *to keep them up in the Spirit and Power of God, in which they were ſet up.* Teſtimonies whereof, may be ſeen in many comfortable Epiſtles written to Men and Women's Meetings. For all the Members to keep their Poſſeſſion in the *Spirit* and *Power* of the Lord Jeſus Chriſt.

Viz. *Care of the Flock and Preſervation of Truth's Teſtimony, &c.*

Things of God known by his Spirit. 1 Cor 2. 11.

Meetings to be kept up in the Power of God.

The Parliament Members tender to Friends.

are very loving and kind to us, ready to do us good, and to eaſe us in what they reaſonably can, and have a Regard to us in ACTS *they paſs. The Lord is to be admired in the Care he takes of his People, that truſt in Him, and caſt their Care upon Him, and ſeek His Honour before all private Intereſt, ſuch the Lord is honouring,* Everlaſting Praiſes to his Name!

So my ſincere Love in the unchangeable Truth is to you all, and my Prayers to God for you.

William Edmundſon.

Concerning Men and Women's Meetings.

Dear Friends, Brethren *and* Siſters!

1708.

Men and Women's Meetings for weighty Service.

IN a ſerious and weighty Conſideration of the great and weighty Service of our Men and Women's Meetings, to order and manage Matters relating to *Goſpel-Order* in the Church of Chriſt, to the Honour of God, and His bleſſed unchangeable Truth, made manifeſt to us, that we may be preſerv'd faithful therein, and our Lights may ſhine in the comely Order thereof, by the good Fruits brought forth in and amongſt us, the Lord's peculiar People in this Generation, as good Examples to others, and Lights in the World. I ſay, all Men and Women's Meetings had need to have a ſpecial Godly Care, to ſee

Mat. 5. 14, 15, 16.

that

that all our Society, keep within Bounds of Truth in the way of the Lord, *to do Juſtice and Judgment, as the Children and Houſhold of* Abraham, *that the Promiſe of God's Bleſſings to* Abraham *and his Seed may reſt upon us.* 1708. Luke 12. 35. Gen. 18. 19.

My *Friends!* It is no ſmall Charge, that the Lord commits to the Care of the aforeſaid Meetings: *The Care of his Flocks, the Preſervation of the Teſtimony of Truth, and the Honour of his Great and Worthy Name*: So that it is of abſolute Neceſſity, for all the Members both *Male* and *Female* to know their *Election*, and in *what* it ſtands, and in *what Authority* they ſit in thoſe Meetings. For the Service thereof, muſt be perform'd in the Wiſdom and Counſel of the Lord Jeſus Chriſt, and in the Authority of his Bleſſed Spirit and Power. For *the things of God knoweth no Man; but the* Spirit *of God*, in which the Election ſtands, and this is that, which fits and abilitates for the Lord's Service in His Church, as He hath appointed every one to His Service, and Office; and we know, *That our Men and Women's Meetings for the Lord's Service in His Church, were ordained of God, and ſetled amongſt us in the Authority, and by the Aſſiſtance of His bleſſed Spirit and Power, and committed to the Truſt and Care of* FAITHFUL MEN *and* FAITHFUL WOMEN, *to keep them up in the Spirit and Power of God, in which they were ſet up.* Teſtimonies whereof, may be ſeen in many comfortable Epiſtles written to Men and Women's Meetings. For all the Members to keep their Poſſeſſion in the *Spirit* and *Power* of the Lord Jeſus Chriſt.

Viz. *Care of the Flock and Preſervation of Truth's Teſtimony, &c.*

Things of God known by his Spirit. 1 Cor 2. 11.

Meetings to be kept up in the Power of God.

1708. This is, and was the Lord's way in the ſetling of His Church and People under His Government. For Exod. 13. 9. when the Lord's ancient People came out of *Egypt* by an high hand, the Lord gave them *Laws* and *Statutes* to keep and do, and appointed them *Elders*, as *Judges* and *Overſeers*, to ſee that they kept the Lord's way, which He preſcribed, and to do Juſtice and Judgment, as *Abraham* commanded his Houſehold after him. And thoſe *Elders* and *Overſeers* were of God's appointing, and known to the People to be Men qualified for the Service, ſuch, unto whom the Lord gave of His good Spirit, which open'd their Underſtandings, to make a true *Inſpection* into Matters that came before them; to do *Juſtice* and *Judgment*, according to the Rule of the Law of God. And when ſuch *Elders* or *Overſeers* ruled, as were thus rightly *elected*, and *walk'd* by the *Rule* of the Lord's good Spirit, they were a Bleſſing to the People, and the Lord was with them; but when others came to ſit in the Aſſemblies, as *Elders*, *Overſeers* and *Judges*, not appointed of the Lord, neither guided by His Spirit, what Calamity then came upon *Abraham*'s Houſehold?

Elders in the Jewiſh Church were appointed by the Lord's Direction. Num. 11, 16, 17

Likewiſe in the Primitive times, when many in divers places both of *Jews* and *Gentiles*, were gathered to the Faith in Chriſt Jeſus, and the Churches or Meetings eſtabliſh'd, then *faithful* Men that were qualified for that Service, were appointed as *Elders* or *Overſeers* by the *Approbation* of the Holy Ghoſt, to take the Overſight of the Flock of Chriſt, to ſee that all who profeſs'd Faith in Chriſt, ſhould walk in His Doctrine, as it was firſt deliver'd by Chriſt and his holy Apoſtles, and to ſee that

And Overſeers in the Chriſtian Churches by Approbation of the Holy Ghoſt.

that the *Teſtimony* of Jeſus was kept in all it's Branches, that the comly *Order* of the Goſpel might be ſhew'd forth in them to Unbelievers, as *Lights* in the World, that ſuch, who could not be won by *Word* and *Doctrine*, the Witneſs of God in them might be reach'd by the Juſt and good *Examples* in all things of the Churches of Chriſt in the ſeveral Quarters. And thoſe qualified *Elders* and *Paſtors*, whom the Holy Ghoſt made *Overſeers* in the Churches, were to feed them in due Seaſon, not of Conſtraint, but of a willing Mind, neither for *Selfiſh Gain*, but for *Truth's ſake*; neither as *Lords over God's Heritage*, but *Examples to the Flock*, and to do *Juſtice* and *Judgment* without *Partiality*, being *faithful* Men, ſanctified with Truth, ſeaſon'd with the Grace of God, and ſpiritualiz'd with a good Underſtanding in Church-Affairs, relating to *Goſpel-Diſcipline*, having their Senſes well exercis'd in the Law of God, to know what was for Truth, and what was againſt Truth, and accordingly to ſuffer nothing to be uſher'd into the Church of Chriſt, that was againſt Truth, but as *Door-keepers* in the Lord's Houſe, to ſtand in and for Truth's Teſtimony, againſt every thing that would leſſen the Credit thereof.

1708.

Acts, 14. 23. Ch. 16. 4. Ch. 20 28. 1 Pet. 5. 1, 2, 3.

Who were to feed the Flock of God.

And keep out evil things from entring the Church. 1 Tim. 3.

But when the Faith of Jeſus was departed from, and *Self-Intereſt* got into the Churches, then this Godly Care and Holy Diſcipline went to decay, and *Earthly Wiſdom*, *Carnal Reaſoning*, *Worldly Policy*, *Riches*, *Greatneſs* and *Literal Learning* ſway'd the Councils in Church-Affairs. And now the Lord is Raiſing up thoſe Ruins, and putting his Church in it's ancient Order, in ſetling thoſe Meetings of *faithful*

In the Apoſtacy this Godly Care was neglected.

Acts, 20. 29, 30 1 Tim. 4. 1, 2, 3 2 Pet. 2. 1, 2, 3.

1708. *ful Members*, to be kept up in the Authority of his Spirit and Power, wherein neither *Riches* nor *Policy* must rule; but in all such Meetings about the Lord's Business, the Lord must be *Chairman, Ruler* and *Judge*, whose good Spirit of Heavenly Wisdom, and Divine Counsel must rule in the Hearts of His People, who sit with Him in that weighty Service of *Church-Government*, for it is in the Gift of the Lord's good Spirit, the Ability stands to perform that Service as well as *Doctrine*, if any undertake it otherwise, they miss their way, mar the Work, and instead of being Help-meets in Government, do many times cause Trouble in the Church. This from

Neither Riches nor Worldly Policy, must rule in the Church of Christ.

Our Ability is in the Spirit.

Your Ancient Friend and Brother,

William Edmundson.

FINIS.

The First INDEX, *Containing the Names of* Perſons *and* Places, *mention'd in the Author's* JOURNAL *of his Travels and Labours on* Truth's *Account in* Ireland, *&c. and beyond the Seas.*

A

Abby-boyl, Pag. 189, 212
Abbylary, p. 210
Abbington, p. 235
Acridge's John, p 169
Albemarle River, p. 59. 99
Alexander Iſaac, p. 236, 237
AMERICA, p. 69, 105, 112, 298
ANAMESSY Bay, p. 95
ANTEGO p. 54 55, 56 109, 110, 300. 301, 303, 306
Antrim, p 8 9, 19, 192, 258
Appleby p. 199
Ardmagh, p. 12, 21, 46, 144, 210, 247
Aſhton James, p. 246
Aſhton John, p. 188
Aſhton Thomas, p. 156
Athlone, p. 27, 128, 129, 131, 133
Athy, p. 159, 238, 251, 252, 254, 261, 268
Atkins Jonathan, p. 74
Atkinſon Aaron, p. 237
Atkinſon Margery, p. 18
Atkinſon Robert, p. 197
Augher, p. 191
Ayres Coll. p. 188
Ayres-Court in Connaught, p. 187, 188

B

Bacon Coll. p. 97, 98
Badgeley in Leiceſterſhire, p. 16, 17
Bainbrigg, p. 201
Baker Richard, p. 166
Balleek, p 191, 211
Ballinaberny, p. 156
Ballinderry, p. 146, 157, 179

Ballyboy,

Ballyboy, p. 187, 188, 204
Ballycane, p. 157, 252, 264, 269
Ballyhagan, p. 145, 156, 171, 179, 193, 210, 258
Ballyhayes, p. 144, 157, 193, 210, 258
Ballynaclash, p. 252
Ballynakil, p. 272
Ballynalee, p. 193
Ballynasloe, p. 189
Ballynolert, p. 150, 185, 195, 204, 252
Ballyshannon, p. 212
Band River, p. 157
Bandon, p. 270
Bangor, p. 162
Bangs Benjamin. p. 168
BARBADA. p. 54
BARBADOES, p. 53, 56, 70, 71, 108, 109, 110, 111, 295, 300, 302, 303, 327
Barclay William Governour, p. 61, 97
Barcroft Jane, p. 134, 151
Barcroft John, p. 144, 162, 163 164, 167, 185, 247
Barnard Caſtle, p. 139
Barns William, p. 168
Baynes Joſeph, p. 237
Beale Joſhua, p. 150, 194, 210, 215
Beck John, p. 195
BEDFORDSHIRE, p. 142
Belfaſt, p. 8, 14
Bell Archibald, p. 259
Belturbet, p. 28, 36, 140
Benford John, p. 111
Bennet Major, p. 62
BERMUDAS, p. 111, 297
Bewley George, p. 203
Biarly Coll. p. 126
Bickerſtaff, p. 138, 142
Bins John, p. 201
Birr, p. 150, 152, 177. 188, 193, 204. 238 250, 254, 257, 266, 268, 270
Bleakling John, p. 198
Blewgraſs, p. 200, 202
Boat Gerſhon, p. 172, 177
Bolton, p. 203
Boſton, p. 66, 77, 81, 298
Bourk Coll. p. 133
Bourn, p. 236
Bowsfield Major, p. 10, 12
Bouſted John, p. 197
Boyle Chancellor, p. 44
Boyne Battle, p. 121
Boy's Richard, p. 171, 192, 210, 258, 259
Bracey Thomas, p. 103
Bradforth, p. 143, 169
Breakers *in* AMERICA, p. 96
Bridgetown, p. 72, 76, 110
Brigg, p. 236
Briggs Thomas, p. 53, 56
BRISTOL, p. 100, 102, 103, 104, 164, 234, 235
Brough, p. 202
Broughton, p. 203
Brownlow William, p. 147

Bryar Joſeph, p. 76
Budely, p. 234
Burlington, p. 170, 322
Burnyeat John, p. 36, 41, 57 64, 65, 66, 106, 108
Burrough Edward, p. 17, 76.

C

Caln, p. 165, 169
Camm Thomas, p. 198
Camſgill, p. 139, 198
Capell Henry, Lord Deputy, p. 151
CARIBBEE *Iſlands*, p. 55, 108
CAROLINA, p. 58, 98, 99
Carrick, p. 271
Carrickdrumroosk, p. 182, 189, 212
Carrickfergus, p. 8, 9, 20
Cartwright John, p. 53, 64, 65
Caſhell, p. 144
Caſtledermot, p. 144, 148, 149, 151, 153, 156, 159. 159, 171, 173, 175, 178, 226, 232, 238, 239, 248, 249, 252, 253, 256, 263, 265, 267, 268, 270, 271, 272
Caſtlefin, p. 211
Caſtle-Jordan, p. 144
Catherlough, p. 184, 194, 209, 233, 244, 248, 263. 264
Cavan, p. 25, 36
CAVAN County, p. 257
Cavan Goal, p. 32
Charlemount, p. 145, 179, 192, 258
CHARLES II KING, p. 39, 55
Charles-Town, p. 300
Charlevil, p. 152, 185, 238, 270
Charlow, p. 235
CHESEAPEAK Bay, p. 57, 95, 96
CHESHIRE, p. 143, 168, 169, 197, 234, 322
Cheſter, p. 142, 168, 197, 225, 226, 234, 237
Cheſterfield, p. 4. 142
Chippenham, p. 165
Cirenceſter, p. 235
Clanrouſt, p, 162
Clapham George, p. 43, 45, 105
CLARE *County*, p. 256, 265
Clarke Walter, p. 81
Clayton Richard, p. 17. 18
Clayton William, p. 201
Cleasby Thomas, p. 201
Clibborn John, p. 131, 132, 133, 153
Cliffs, p. 95
Clones, p. 252, 258
Clonmel, p. 144, 152, 155, 194, 240, 256, 265
Clough, p. 18, 19
Clougheen, p. 186
Clougher, p. 18, Bp. 191
Cockermouth, p. 203

Colcheſter, p. 167
Colerain, p. 17, 18, 140, 179, 192, 211
CONNAUGHT, p. 181, 188, 210
CONNECTICUT *Colony*, p. 82
Conyers, p. 20
Coothill, p. 258
Cope Dean, p. 189
Cork, p. 67, 68, 69, 70, 101, 104, 108, 109, 111, 112, 152, 186, 234, 238, 270, 271
Courtney Tobias, p. 147, 259
Cozby, p. 35
Cragg John, p. 101
CROMWEL Oliver, p. 3, 29
Cromwel Henry, p. 17
Crosby Garret, p. 202
Cudderſton, p. 200
CUMBERLAND, p. 170, 171, 208, 323
Cunningham Coll. a Juſtice, p. 23, 24
Currier Henry, p. 110, 111

D

Darlington, p. 170, 200, 201, 204
Dawſon's Bridge, p. 140
Deepin, p. 236
DELAWARE Falls, p. 93,
—— Town, p. 93, 94
DERBYSHIRE, p. 4, 5, 18
Diabolo Mount, p. 56
Dobſon James, p. 135
Dodgen's John, p. 201
Dolgelle, p. 163
Dolobran, p. 163
Draitwich, p. 234
Dree Robert, p. 74
Drogheda, p. 156, 260
Drury Thomas, p. 203
DUBLIN, p. 5, 6, 17, 20. 21, 31, 32, 40, 41, 44, 50, 52, 69, 116, 119. 120, 125, 131, 137, 138, 139, 141, 144, 147, 148, 149, 150, 151, 154, 156, 157, 158, 162, 171, 172, 174, 175, 177, 178, 183, 184, 187, 193, 194, 195, 196, 204, 208, 214, 215, 224, 226, 232, 233, 237, 240, 243, 244, 245, 246, 247, 248, 250, 253, 254, 257, 260, 264, 266, 267, 268, 269. 270, 272, 329
Dumfreeze, p. 170
Dunclaudy, p. 146, 179, 211
Dundalk, p. 136
Dungannon, p. 18
Dungivin, p. 179, 211
Dunlavin, p. 253, 264
Dunn Francis Capt. p. 120, 130
Dunn William, p. 123, 128, and his Sons, p. 130, 132, 133, 135

Dunnaghadee,

Dunnaghadee, p. 171
DUNNEGAL County, p. 37, 179, 211, 212,
Dunnington, p 142
Durham, p. 139, 200

E

Eccles Solomon, p. 56, 57
Edenderry, p. 134, 148, 150, 153, 157, 177, 184, 251,
Edge-end, p. 145
Edmundsbury, p. 167
Edmundson John and *Grace*, p. 1
Edmundson Samuel, p. 134.
Edmundson Thomas, p. 7
Edmundson Tryal, p. 140, 194, 268, 273
Edwards Thomas, p. 67
Elizabeth River, p. 97, 100
Elkston. p. 203
Ellis Joseph, p. 162
Ellis William, p. 209
Ellwood Thomas, p. 166
Ely Lord, p. 106
ENGLAND, p. 1, 3, 5, 7, 8, 10, 14, 15, 16, 18, 20, 21, 26, 36, 51, 57, 64, 68, 74, 83, 94, 98, 100, 101, 113, 117, 137, 138, 141, 155, 159, 160, 161, 174, 177, 196, 224, 233, 238
Eniscorphy, p. 252
Epworth, p. 236
Evans John, p. 63
Eves Richard, p. 246, 268, 273
Eustace Maurice, p. 40, 114, 117

F

Farmannagh, p. 211
Fawcet Margret, p. 203
Fayle William, p. 137, 139, 143, 144, 159, 153, 183, 194, 195
Fearon Peter, p 197
Fell Leonard, p. 143,
Fennell John, p. 104, 186
Fennell Joshua, p. 265, 271,
Fennick John, p. 94
Finagh, p. 27, 257
Fins, p. 94
Fletcher James, p. 82, 83, 86, 91, 95, 97, 297
FLORIDA Gulf, p. 57.
Forrest, p. 234, 237
Fox George, p 7, 10, 16, 39, 51, 53, 56, 57, 64, 103
Fox Margret, p. 198
FRANCE, p. 101
Franley, p. 169, 234
Fretwell Ralph, p 109
Fryer Tobias, p, 71, 72, a Justice, 73
Fuller Isaac, p. 153, 193, 196, 210
Fuller Jacob, p. 189, 197, 201, 213

The FIRST INDEX.

G

Gainsborough, p. 236
GALWAY Lord, p. 172,
Garlands-Town, p. 260
Garnet Bartholomew; p. 181
Garret William, p. 61
George St. *George* Sir, p. 212
Gibson John, p. 48,
Gisborough, p. 170
Glanedlas, p. 163
Glenavy, p. 19
GLOCESTER, p. 164, 234
Gould Anne, p. 18, 19
Gould, —— p. 79
Grace Coll. p. 130
Granard Lord, p. 117
Granard, p. 193
Grange, p. 146, 157, 179, 192 211, 258
Gratton John, p. 168
Great Island. p. 77; 78
Greenup William; p. 203
Green Springs in VIRGINIA; p. 61
Greenwood James; p. 146
Gregston George; p. 47
Gribbell Nicholas; p. 155
Groom Samuel; p. 95
GUINEA; p. 70
Guy Richard; p. 181; 194; 210; 215; 270; 271, 272

H

Hall James; p. 99
Hall John, p. 200, 209
Hallifax, p. 143, 237
Hamilton Hugh, p. 181
Handcock William, 197
Hardcastle-garth, p. 143
Harding in WALES, p. 226
Harris Hopton, p. 115, 116
Hartford-West in AMERICA, 104
Hartshaw, p. 143
Hartshorn Richard, p. 92, 93
Haverford-West, p. 163
Hawkshead, p. 139
Haws, p. 201
Haydock John, p. 197, 297
Haydock Robert, p. 168
Haydock Roger, p. 143
HENRY 8*th* KING, p. 107
Hertford, p, 142, 236
High Wickham, p. 166
Hilsborough; p. 147, 259
Hill of Hoath, p. 143
HOLLAND, p. 64
Holyhead, p. 143, 162, 225, 237
Hoope John, p. 233, 234, 235,
Hoope Robert, p. 185
Hooten Elizabeth, p. 56, 57
Houtland's Elizabeth, p. 97, 98
Howgill Francis, p. 17
Hughs Roger, p. 163
Hunt Edward, p. 70
Hutchinson James, p. 172, 186 251, 254

The FIRST INDEX.

I

Jackſon Robert, p. 106
JAMAICA, p. 53, 56, 57, 63, 108, 110, 111, 273, 279, 283, 295, 305, 306
JAMES II KING, p. 112, 120, 131
James-Town, p. 61
James River, p. 98
JERSEY Eaſt, p. 92
Iniskillin, p. 140
Inman Joſeph, p. 170
Jones David, p. 163
Jordan, p. 166
Ireby, p. 168
IRELAND, p. 5, 10, 14, 16, 17, 51, 61, 64, 67, 74, 99, 101, 103, 104, 111, 113, 137, 141, 142, 165, 167, 170, 171, 199, 201, 204, 208, 226, 231, 234, 237, 300, 302, 304
Ireton, p. 169
Ives, p. 167, 236
Iveſon Henry, p. 171

K

Kempſton Coll. p. 25, 32, 35
Kendal, p. 139, 170, 198
Kerr Coll. p. 21, 22
Kirk Major General, p. 134
Kilcommon, p. 144, 271
Kildare, p. 106, 204, 274
Killoony, p. 181, 182
Kilmore, p. 18
Kilray, p. 140
Kinagh, p. 213
KING's-County, p. 194
Kings-Clift, p. 236
Kings-Road, p. 104
Kinſale, p. 67
Kirby-Steven, p. 199, 201
Knockballymagher, p. 156, 185, 249, 251
Knock-graffen, p. 152, 256

L

Lackey Robert, p. 252
Lambs-town, p. 214, 252
LANCASHIRE, p. 143, 168, 169, 197, 198, 322
Lancaſter, p. 198
Lancaſter James, p. 53, 56
Lancaſter Lancelot, p. 199
Lartinton, p. 200
Lary Jacob, p. 252
Lawrence Benjamin, p. 96
Laythes, —— p. 15
Leeds, p. 143, 237
LEEWARD Iſlands, p. 53, 109, 297, 303, 306
Leiceſter, p. 142
LEINSTER Province, p. 26, 112, 148, 149, 153, 157, 159, 161, 175, 177, 178, 184, 226, 232, 238, 324,
Lempſter p. 163

Limerick, p. 112, 113, 152, 185, 238, 256, 257 265, 266, 268, 270
Lincoln, p. 236
LINCOLNSHIRE, p. 236
Linn Coll. p. 73
Lisburn, p. 259
Lifmoiney, p. 193, 213, 266
Lifnegarvy, p. 146, 157, 171
Litherkenny, p. 181
Liverpool, p. 52, 138, 142, 168, 234, 301, 304, 319, 323
Lloyd Charles, p. 163
Lloyd James, p. 105
Lobthorp, p. 236
Lodge Robert, p. 36, 41
LONDON, p. 18, 47, 52, 100; 102, 103, 104, 108. 137, 138, 141, 142, 155, 166, 196, 197, 198, 215; 225, 226, 233, 235, 301,
Londonderry, p. 17, 36, 37, 47; 50, 51, 140, 179, 211
Longford, p. 182, 193
LONG Iſland, p. 64, 91
LORD Lieutenant of DUBLIN, p. 46
Low Thomas, p. 36
LUNDY Iſle, p. 104
Lurgan, p. 13; 146, 147, 157, 171, 175, 178, 193, 210, 259

M

Mac-Liſha John, p. 135
Magharaſelt, p. 140
Mallerſtang, p. 201
MAN Iſle, p. 3
Mancheſter, p. 142, 143
Mansfield, p. 142. 168
Marblehead, p. 79
Marlborough, p. 102, 104, 166
Marſhall Jacob, p. 181
Maryborough, p. 39, 40, 45, 118, 153
MARY-LAND, p. 57, 63, 93, 95, 96
Maſſam, p. 143, 201
Mead Dominick, p. 249
Merrick John, p. 168, 197, 234, 237
MEVIS, *vid.* NEVIS,
Middletown, p. 92
Middlewich, p. 169, 197
Miller Michael, p. 169
Milſom, p. 165
Mims, p. 225
Moat, p. 133, 148, 150, 153, 161, 177, 182, 184, 185, 193, 195, 213, 226, 251, 257, 266, 267
Monaghan, p. 258
Monallen, p. 259
Money-goff, p. 171
MONTSERRAT, p. 55, 110, 301, 303, 306
Montjoy Lord, p. 117
Moor Coll. p. 131
Moor William, p. 34
Morley, p. 234
Morris Coll. p. 53, 54

Moſſen

Moſſen in WALES, p. 225
Mountmelick, p. 32. 43, 44, 104,, 114, 115, 118, 133, 134. 135, 136, 139, 143, 150, 151, 153, 155, 161, 171, 172, 173. 185, 193, 194. 227. 232, 238, 241, 249, 250, 253, 261, 263
Mountrath EARL p. 40, 41, 45
Mountrath, p. 148, 156, 157, 172. 184, 249, 254
Muggleton, p. 68
Mullingar, p. 27. 134
Muſgrove Great, p. 202
Muſgrove Little, p. 1, 199
MUNSTER, p. 140. 148, 149, 152, 155, 185, 194, 215, 238, 240, 265, 270

N

Nailſworth, p. 164, 234
Nantwich, p. 234
NARRAGANSET, p. 64, 66
Navan, p. 247
Naylor James, p. 7; 10, 33
Nesborough, p. 201
Neſſon, p. 142, 196, 233. 237
NEVIS, p. 54. 109, 300, 301, 302, 303, 306
Newberry Walter, p. 82
Newbury, p. 166
New-Caſtle, p, 200
NEW-ENGLAND, p. 57, 59, 64. 67. 76, 88, 297
NEWFOUND Land, p. 101
New-garden, p. 178, 262, 264
Newhouſe Thomas, p. 61
New-Hartford, p. 82, 85. 86. 91
New LONDON, p. 83, 85
New-Port in RHODE Iſland, p. 64, 65, 66
Newry, p. 260
Newtown Stewart, p. 36, 211, 234
New YORK, p. 63, 82, 93 94. 297
NORTH of ENGLAND, p. 7, 142, 195, 196, 319
NORTH of IRELAND, p. 6, 36, 39, 50, 113, 119, 136, 144, 147, 156, 175, 178, 227, 232, 247, 257
Northall Joſhua, p 152, 156
NORTHAMPTONSHIRE, p. 236
Norwich, p. 167
Nottingham, p. 142, 168
Nugent Ld. Chief Juſtice, p. 116 117, 118

O

Old-Caſtle, p. 144. 157
Omagh, p. 18, 36
Ore, p. 166
Orrery Earl. p. 40
Owens Lewis, p. 163

P

Pardſey-cragg. p. 139, 170, 203

Parker William, p. 30
Partridge Widow, 15
Pattiſſon George, p. 53
Pearce Richard, p. 302
Pearce Thomas, p. 186, 196, 197, 198, 199, 200, 201, 202, 203, 233, 234, 235, 236, 237, 241, 257, 266, 271
Peaſe George, p. 266
Penn William, p. 165
Penketh, p. 169, 197
PENSYLVANIA, p. 94, 109
Petticoe, p. 191, 211
Philips Henry, p. 59
Philips Widow, 99
PHILIP KING, p. 81
Piggot Thomas of Diſſart, p. 42
Pike Joſeph, p. 226, 234
Pim John, p. 142, 150, 177, 182, 186
Pine Ld. Chief Juſtice, p 153
PISCATTAWAY, p. 77
Pomfret, p. 169
Poor —— p. 128
Port-Patrick, p. 171, 323
Port-Royal in JAMAICA, p. 66, 111
Pottuxon River in MARYLAND, p. 57, 96
Powell Juſtice, p. 24
Providence, p. 64, 65

Q

QUEEN's-County, p. 49

R

Raghan; p. 128
Ramſey, p. 168
Ramſey Prieſt, p. 69, 72, 74, 75
Randall Samuel, p. 226
Rapho, p. 179
Rarington River, p. 93
Raby, p. 139, 170 200, 208
Reader Dean, p. 141 145
Reading, p. 79, 102 103, 166, 235
Redman Thomas; p. 76
RHODE Iſland; p. 64; 66; 76; 81; 82; 88; 297
Richmond; p. 143
Ridgley; p. 142
Ridgway Henry; p. 181
Riſſindale; p. 198
Roberts Roger; p. 156; 162; 163; 164; 167; 187; 191; 193
Robinſon Anthony; p. 199; 200;
Robinſon Jonathan; p. 210
Robinſon John; p. 210
Robinſon Joſeph; p. 266
Robſon John; p. 146
Rocheſter Earl p. 74
Rogers, —— p. 89; 90
Roidan; p. 143
Rooke George; p. 155; 162; 163; 167; 168; 178; 181; 187; 188; 190; 190; 192; 193; 194; 196; 197; 201;

202, 203, 210, 227, 233, 234, 235, 238, 247, 249, 250, 256, 257, 260, 265, 266, 271, 319, 322
Roſcommon, p. 212
Roſcreagh, p. 249
Roſs, p. 164
Roſſenallis, p. 26, 35, 123, 134, 135, 137, 139, 171
Ruſſell Coll. p. 117
Ruſſell James, p. 271
Rutlidge John, p. 171

S

Salem, p. 77, 78, 81, 94
Salters-town, p. 179
Sandwich, p. 66, 77
Sankey, p. 168
SAXIFRAX River, p. 95
Scarborough p. 170, 323
Scituate, p. 66
Scottin Robert, p. 108
SCOTLAND, p. 3, 5, 21, 170
Sedgber, p. 170, 198
Seffenaſe, p 77
Selby, p. 169, 237
Shannon River, p. 134
Shapley Nicholas, p. 77, 78
Sharp Anthony, p. 106 306,
Sheldon Eleazar, p. 247
SHELTER Iſland, p. 64, 83
Shillaly, p. 144, 156
Shrewsbury, p. 92
Silver-Mines, 266
Simmons Judge, p. 110
Sing or *Synge* Dean, p. 106, 107
Six-Miles-Bridge, p. 256, 266
Skipton, p. 143
Sligo, p. 181. 182, 190, 212
Smith Elizabeth, p. 184
Southerby William, p. 95
Stainmoor, p. 170, 200, 202
Stampford, p. 236
Stapleton, Coll. p 55, 110
Starkey Nicholas, p. 27
Steeton, p. 169
Stephens Thomas, p. 252
Stephenſon Ralph, p. 268
Stockport, p. 142, 168
Stockton, p. 170, 200
Strabane, 18, 36, 211
Strangman Joſhua, p. 158, 267, 270
Strangman Mary, p. 158, 171, 173
Strangman Samuel, p. 150
Stream's-town, p. 133, 134
Strettell Abel, p. 181
Strettell Amos, p. 319
Strickland-head, p. 199, 203
Stubbin, p. 201
Stubbs John, p. 53, 64, 65, 66
Sturbridge, p. 234
Sudbury, p. 235
Sunderland, p. 200
Swadell, p. 143
Swarthmore, p. 139, 198
Sylveſter Nathaniel, p. 83

T

Talbooth, p. 201
Tarff Edward, p. 92
Taverner Juſtice, p. 61, 62
Tems Juſtice, p. 59, 100
Tenby, p. 104
Teve Coll. p. 62
Tewksbury, p. 234
Thorn, p. 237
Thurles, p. 186
Tidbury, p. 235
Tiffin John, p. 14
Tineel, p. 278
TIPPERARY County, p. 194, 251, 254, 256, 265, 271
Toberhead, p. 146, 179, 192, 258
Tool Lieutenant, p. 130
Townſon Timothy, p. 164
Trafford Thomas, p. 143.
Triſtiny, p. 193
Trueman Robert, p. 201, 204
Tuckwith, p. 169
Tupton, p. 168
Tyrconnell EARL, p. 113, 114
—— DUKE, p. 116, 117, 120

U

Vickers Jane, p. 208
Vickridge Jane, p. 200
VIRGINIA Cape, p. 57, 60, 61, 63
—— Land, p. 64, 96, 98, 99, 100
ULSTER, p. 140, 156, 157, 175, 210, 215, 247, 257, 259
Uplands, p. 94

W

Waddington, p. 236
Wade Robert, p. 94, 95
Waldenfeild Samuel, p. 167
WALES, p. 143, 160, 161, 162, 163, 225, 226
Waller Thomas, p. 202
Walters-town, p. 266, 267
Wardel Eliakim, p. 93
Wardel Robert, p. 28
Warecap, p. 202
Warnford Juſtice, p. 115, 118
Warrington, p. 142
Warwick in AMERICA, p. 66
WARWICKSHIRE, p. 164
Waſtwood Julian, p. 18
Waterford, p. 5, 144, 152, 156, 256, 265, 271
Watſon John, p. 233, 256, 262, 265
Weatherby, p. 237
Webſter Iſrael, p. 144, 156, 252
Wenthrop Coll. p. 54, 56
Wentzerdale, p. 143
Weſt Richard, p. 28
Weſtcheſter, p. 237, 319
WEST-INDIES, p. 52, 53, 68, 69

West-Meath, p, 266
WESTMORLAND, p. 1, 5 198, 208 323
Wexford, p. 156, 175, 184, 214, 252
Wharton Edward, p. 81
Wheatley George, p. 116
Wheeler Governour, p. 56
Whitby, p. 170, 323
Whitehaven, p. 5, 139, 203, 204
Whiteside John, p. 192
Whiteside William, p. 181
Wickham John, p. 144
Wicklow, p. 144, 175, 184, 204, 246, 252, 264, 269
Widders Robert, p. 53, 56
Wilkins, p. 212
WILLIAM III KING, p. 123 231
Williams Roger, p. 64, 65
Williamson William, p. 147
Willmot John, p. 111
Willoughby, p. 236
Wilson Thomas, p. 226, 251, 254
Windsor, p. 235
Winsloe Thomas, p. 138, 150, 192, 193, 257, 268
Wolverhampton, p. 234
Worcester, p. 3. 234
Wright William, p. 61

Y

Yeats, p. 97
YORK, p. 2, 139, 142, 169, 201, 208, 237, 321
YORK River, p. 96
YORKSHIRE, p. 169, 198, 200, 322
Youghal, p. 67, 152, 271

The Second INDEX, OR THE CONTENTS Of the INTRODUCTION.

WHerein are certain TESTIMONIES *of Friends to the Memory of the Author of the preceding* JOURNAL, William Edmundson.

			Pag.
The Preface, by John Stoddart			1
The Testimony of	*The Province Meeting for*	Ulster	25
		Leinster	29
		Munster	33
	The Monthly Meeting in	Mountmelick	36
	Five Friends in LONDON,	Samuel Waldenfeild	40
		John Feild	
		Henry Gouldney	
		John Whiting	
		James Hoskins	
	His Wife	Mary Edmundson	43
	His Children	Tryal Edmundson	45
		Abigail Edmundson	
		Mary Fayle	
		Eleazar Sheldon	
		Susanna Sheldon	
	George Rooke		47
	Thomas Wilson		52
	James Dickenson		54
	John Bousted		56
	Christopher Winn		58
	Benjamin Holmes		61
	William Sandwith		62

Of

The CONTENTS.

Of the JOURNAL.

I. SECTION. *Giving an Account of his Birth, Parentage, Trade, Marriage and Convincement,* &c. pag. 1.

SECT. II. *Reciting ſeveral difficult Exerciſes he went thro' both* Inwardly *and* Outwardly, *betwixt his Convincement, and the ſetting up a publick Meeting at* Lurgan. pag. 8.

SECT. III. *Of his firſt publick Miniſtry. His Viſit to* G. F. *in* England. *The ſetling a Meeting in* Dublin. *His Impriſonment at* Ardmagh, *and Diſpute with a Prieſt and a Juſtice of the County,* &c. pag. 14.

SECT. IV. *Of his leaving Shop-keeping, to take a Farm in the County of* Cavan. *Friends Sufferings encreaſed. He was put in the Stocks at* Belturbet. *His Diſcourſe with the Governour,* &c. *a* Baptiſt *Preacher and Capt.* Morris *both convinc'd.* pag. 25.

SECT. V. *Of his hard Impriſonment at* Cavan *in a naſty Dungeon. His Speech in publick Court, Releaſe and Removal afterwards to* Roſſenallis. pag. 32.

SECT. VI. *Of ſeveral Miniſtring Friends from* England. *His Impriſonment at* Londonderry. *His deep Exerciſe on account of ſome looſe Profeſſors of Truth. Of the general Perſecution then raging againſt Friends, and how Inſtrumental he was in allaying that Storm.* pag. 36.

SECT. VII. *Of the Government and Chancellor* Boyle's *Clemency towards Friends upon* W. E's. *Petitioning them againſt*

gainſt G. Clapham's *Cruelty, then Prieſt of* Mountmelick. *Of his Prophetick Warning to the Inhabitants of* Londonderry, *and Conference afterwards with the Biſhop and Mayor of that Place, and of the ſetling Meetings for Diſcipline in* Ireland *by* G. F. *in the Year*, 1669. pag. 43.

SECT. VIII. *Of his various Travels, Perils and Exerciſes both by Sea and Land in* America, *whither he went in the Service of the Goſpel in* 1671. *And of the Viſion he had in his Return, concerning an approaching Scarcity for Two Years, tho' then a Time of Plenty.* pag. 52.

SECT. IX. *Of his difficult Voyage to the* Weſt-Indies *again in* 1675. *His publick Diſpute with Prieſt* Ramſey *in the Preſence of about Three Thouſand. Of his manifold Perils and Services in* North-America, *both in the Iſlands and Continent by Sea and Land, until his Return in* 1677. pag. 69.

SECT. X. *Of the juſt Judgment of God upon* G. Clapham *the aforeſaid cruel Prieſt. In* 1682. W. E. *was excommunicated, and had a publick Conference with the Biſhop in his Court about Tythes, Goſpel-Miniſters, Worſhip,* &c. *And of his Third Voyage to* America *in* 1683. pag. 105.

SECT. XI. *After his Return from* America, *he faithfully publiſhed in many Meetings a remarkable Prophecy of the late Troubles. Alſo of his ſeveral Prudent and Succeſsful Applications to the Government, for the Relief of Diſtreſſed* Proteſtants *till* 1690. pag. 112.

SECT. XII. *Of his frequent expoſing his own Life to ſave his Neighbours, and ſtanding his Ground in thoſe perilous Times, till his Houſe was ſet on Fire, himſelf and Two Sons led away to be murder'd by the* Iriſh *Raparees, yet by Divine Providence were deliver'd out of their hands. About the Year* 1690.

The CONTENTS.

1690. *He with many more ſaw the Fulfilling of his Prophecy mention'd in the laſt Section.* pag. 121.

SECT. XIII. *After the Troubles* W. E. *in* 1691. *goes from the* National *Meeting at* Dublin, *to the* Yearly *Meeting at* London, *then viſits Friends in* England, *in which Time his Wife died. After his Return to* Ireland, *he repairs the Ruins of his Houſe near* Roſſenallis, *and ſettles there again. Then viſits ſeveral Meetings in* Ireland, *reviving good Order and Diſcipline in the Churches of Chriſt.* pag. 137.

SECT. XIV. *In* 1694. W. E. *goes to the* Yearly *Meeting at* London, *having divers Comfortable Meetings in ſeveral Shires in* England, *and in ſeveral Counties in* Ireland *after his Return thither. Alſo his Conferenee with Dean* Reader *concerning Tythes,* &c. pag. 141.

SECT. XV. *In* 1695. W. E. *with ſeveral others did preſent to the* Legiſlature *the Caſe of Friends, He viſits* Munſter-*Province, and attends* National *and* Provincial *Meetings, in which were given ſeaſonable Admonitions againſt* Covetouſneſs *and* Great Things *of this World.* pag. 149.

SECT. XVI. *In* 1696. W. E. *writes to Friends at* London, *being unable to go thither. Viſits* Ulſter *Province, and deliberates about marrying again. Alſo hath hard Exerciſe by a ſelfiſh Worldly Spirit, the Danger whereof, he lively deſcribes by an apt Parable.* pag. 154.

SECT. XVII. *In* 1697. *He goes over to the* Yearly *Meetings at* London, Wales, Briſtol *and* Colcheſter, *viſits ſeveral Meetings thro'* England *and* Wales *for about Seven Months, then after his Return he ſolemnizes his Marriage with* M. Strangman *in* Mountmelick; pag. 161,

SECT.

The CONTENTS.

SECT. XVIII. *In* 1698. *He visits Friends in the* North *of* Ireland. *His wise Counsel in a difficult Strait at the* Province Meeting. *In* 1699. *His Visit to* Ulster *and some part of* Connaught, *at* Rapho *and* Sligo, *the Priests made some Opposition. He settles a Meeting at* H. Hamilton's *and joyns with Friends in their* Provincial *Visit.* pag. 174.

SECT. XIX. *In* 1700. *He visits* Munster, *where he was much afflicted in Body. After his Recovery and Return He,* G. R. *and* J. F. *went towards* Connaught. *At* Ayres-Court, *all Three were put in Stocks. At* Abby-boyl *they had a good Meeting in the Streets,* &c. *They write to the Bishop of* Clougher, *and return through several Meetings in* Ulster *and* Leinster. pag. 185.

SECT. XX. *In* 1701. *He visits the* North *of* England. *In about Two Months time returns, and writes to* R. T. *a Dissuasive Letter against the too eager Pursuit after the* Gain, Pleasure, *and* Great Things *of this Life.* pag. 196.

SECT. XXI. *He visits* Ulster *and several Places in* Connaught, *where none of our Meetings had been. Is obstructed at* Abby-boyl *by the* Burgo-master. pag. 209.

SECT. XXII. W. E. *is nominated to go over to* London, *but his Body being unable to perform that Journey, he writes an Epistle to Friends of the Meeting for Sufferings there.* pag. 214.

SECT XXIII. *In* 1702. *He goes over to the* Yearly *Meeting at* London, *after his Return, He in Company with* G. R. *visits* Ulster, *then writes to the Bishop of* Kildare *in behalf of Friends Scholmaster at* Mountmelick. pag. 224.

SECT. XXIV. *In* 1703. *He goes over to the* Yearly *Meeting at* London *and* Bristol, *visiting many Counties in* England,

land. *Is at the* Quarterly *Meetings at* Lincoln *and* York. *After his Return he viſits Friends in* Munſter. pag. 232.

SECT. XXV. *In* 1704. *He, according to his uſual Cuſtom, viſits Friends in their* National *and* Provincial *Meetings, afterwards in his Sickneſs is reſign'd to the Will of God, and gives a Summary of his Life, Faith and Practice,* &c. pag. 240.

SECT. XXVI. *In* 1705. *He viſits the Province of* Ulſter, *accompanied with* G. Rooke, *and in* 1706. *ſeveral Places, where People were deſirous to hear the Teſtimony of* Truth. *Meets with Oppoſition at* Roſcreagh. *Viſits* Leinſter *Province-Meeting, and the County of* Tipperary *in Company with* Thomas Wilſon. pag. 246.

SECT. XXVII. *In* 1707, *Friends Care over* W. E's. *Wife in her Sickneſs was extraordinary. He and* G. Rooke *viſit moſt of the Three Provinces of* Ulſter, Leinſter *and* Munſter. pag. 254.

SECT. XXVIII. *In ſeveral Meetings both* National *and* Provincial *he was earneſt to have* Marriage, *which is God's Ordinance, both begun and accompliſhed in God's Counſel.* pag. 260

SECT. XXIX. *In* 1708, *and* 1711, *He viſited* Munſter, *and attended both* Monthly Provincial *and* National *Meetings in his Old Age, to the Joy and Refreſhment of Faithful Friends. And in* 1712, *at the* National *Meeting in* Dublin, ſolemnly took his laſt Leave of Friends, *after which he fell ſick, and in Three Months time died, aged near Eighty Five.* pag. 265.

SECT. XXX. *A Supplement containing ſeveral weighty Expreſſions of* W. Edmundſon *on his Death-Bed, with a brief Account of his Death and Burial.* pag. 273.

The CONTENTS.

Of the EPISTLES, &c.

AN Epiſtle *to Friends written in* Jamaica, 1671. pag. 279,

Part of a Letter to his Wife. pag. 283.

A Letter of Examination to all Shepherds *and* Overſeers, 1672. pag 287.

Part of a Letter to Friends in Ireland *from* Barbadoes, 1675. pag. 295.

A Letter to his Wife from Nevis, 1684, pag. 300.

——— *Ditto* Antego. —— pag. 301.

——— *Ditto* Barbadoes. —— pag. 303

——— *Ditto* Barbadoes. —— pag. 305.

An Epiſtle *to all Friends, adviſing them to come up in their Reſpective Services according to Abilities and Gifts,* 1694. pag. 308.

Concerning OFFERINGS, *that are offer'd in* Prayer *and* Supplication, 1695. pag. 314.

A Letter to his Son Tryal, 1697. pag. 319.

Another. pag. 321.

The CONTENTS.

A Poſtſcript to an Epiſtle *from* Leinſter *Province-Meeting*, 1698. pag. 324.

An Epiſtle *to Friends in* Barbadoes. pag. 327.

Concerning Men *and* Women's-Meetings, 1708. pag. 330.

FINIS.

The Grenville Library

